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THE

UNERRING GUIDE;

OR,

SCRIPTURE PRECEPTS,

TOPICALLY ARRANGED,

BY

REV. HENRY V. DEXTER, D.D.

"Thy word is a lamp unto my feet, and a light unto my path." — *Ps.* 119: 105.

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In the Index may be found an Alphabetical list of topics treated in this work. The book may be read either by subjects or in course. The reader is especially urged to keep in mind the Heading of each particular section while reading the texts it includes.

And now, O Lord, to the glory of Thy name, to the special guidance of those who seek to know Thy will and their duty, and to the good of all into whose hands it may come, this volume of selections from Thy Holy Word is humbly dedicated.

THE COMPILER.

PREFACE.

The following work was undertaken for the purpose of storing the compiler's own mind with a more thorough knowledge of the duties inculcated in the Holy Scriptures; but, having been deemed, by many, well adapted to benefit others, it is now given to the public.

It is not supposed that the general arrangement of the inspired writings, as they have come down from the earliest times, can, for all purposes, be improved; still, any method, by which similar portions, without changing their meaning, shall be brought together, so as to read consecutively, must render the great lessons, which they teach, more vivid and impressive.

The selections embrace the great mass of texts which, either in direct language, or by implication, enjoin duties upon man.

The Headings, though not like the text, inspired,

are yet such as have grown out of a careful collocation and study of the various passages, and, without being supposed to express all the ideas contained in the texts which follow them, will have the advantage of confining the reader's mind to a single point.

The work will, we trust, be found profitable for private perusal, for family reading, for Sabbath School and Bible-class instruction, for prayer and Bible-reading meetings, for special occasions of public worship, and for the pastor's study; and is now published with the humble hope, that it may contribute to a more thorough knowledge of the *duties* devolving upon men in the various relations of life.

H. V. D.

PART I.

DUTIES TO GOD.

I. — TO LOVE GOD.

NOW these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it : Deut. 6: 1.

Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. " 6: 3.

Hear, O Israel, the LORD our God is one LORD.

And thou shalt LOVE the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

And these words which I command thee this day, shall be in thine heart.

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Matt. 22 : 35.

Master, which is the great commandment in the Law ?

Jesus said unto him, Thou shalt LOVE the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

Matt. 12 : 33. And to LOVE him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

Josh. 22 : 5. But take diligent heed, to do the Commandment and the Law, which Moses, the servant of the LORD charged you, to LOVE the LORD your God, and to walk in all his ways, and to keep his Commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.

Deut. 11 : 22. For if ye shall diligently keep all these commandments which I command you, to do them, to LOVE the LORD your God, to walk in all his ways, and to cleave unto him:

Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves.

Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

There shall no man be able to stand before you: for the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

Deut. 10 : 12. And now Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to LOVE him, and to serve the LORD thy God, with all thy heart, and with all thy soul,

To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good ?

Ps. 18 : 1. I will love thee, O LORD, my strength.

The LORD is my rock, and my fortress, and my deliverer:

my God, my strength in whom I will trust, my buckler, and the horn of my salvation, and my high tower.

I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. Ps. 73: 25.

II.—TO OBEY GOD.

NOW therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to DO them, that ye may live, and go in and possess the land, which the LORD God of your fathers giveth you. Deut. 4: 1.

Know therefore, this day, and consider it in thine heart, that the LORD he is in heaven above, and upon the earth beneath: there is none else. " 4: 39

Thou shalt KEEP therefore his Statutes, and his Commandments, which I command thee this day; that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

Ye shall not tempt the LORD your God, as ye tempted him in Massah. " 6: 16.

Ye shall diligently KEEP the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in, and possess the good land which the LORD sware unto thy fathers;

To cast out all thine enemies from before thee, as the LORD hath spoken.

Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Ex. 23: 20.

Beware of him, and OBEY his voice, provoke him not: for he will not pardon your transgressions: for my name is in him.

But if thou shalt indeed OBEY his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Deut. 11 : 8. Therefore shall ye KEEP all the commandments which I command you this day, that ye may be strong and go in, and possess the land whither ye go to possess it:

And that you may prolong your days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

Ps. 1 : 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is the Law of the LORD, and in his Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth, shall prosper.

Jer. 42 : 6. Whether it be good or whether it be evil, we will OBEY the voice of the LORD our God, to whom we send thee, that it may be well with us, when we OBEY the voice of the LORD our God.

Heb. 11 : 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went.

Gen. 22 : 1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and

Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off.

And Abraham said unto his young men, Abide you here with the ass, and I and the lad will go yonder and worship, and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son: and he took the fire in his hand, and a knife: and they went both of them together.

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I.

And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Matt. 7: 21.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast

out devils? and in thy name have done many wonderful works?

1 Sam. 15: 19. Wherefore then didst thou not OBEY the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

And Saul said unto Samuel: Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

And Samuel said, Hath the LORD as great delight in burnt offerings, as in obeying the voice of the LORD? Behold, to obey, is better than sacrifice: and to hearken, than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

John 7: 17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Matt. 7: 24. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded on a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

III.—TO FEAR GOD.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign, or a wonder: Deut. 13: 1.

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods (which thou hast not known) and let us serve them:

Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart, and with all your soul.

Ye shall walk after the LORD your God, and FEAR him, and keep his commandments, and obey his voice, and you shall serve him, and cleave unto him.

Thou shalt FEAR the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. " 10: 20.

He is thy praise, and he is thy God that hath done for thee these great and terrible things, which thine eyes have seen.

Now therefore, FEAR the LORD, and serve him in sincerity, and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD. Josh. 24: 14.

And fear not them which kill the body, but are not able to kill the soul: but rather FEAR him which is able to destroy both soul and body in hell. Matt. 10: 28.

Be not wise in thine own eyes: FEAR the LORD, and depart from evil. Prov. 3: 7.

O FEAR the LORD ye his saints: for there is no want to them that fear him. Ps. 34: 9.

Who is among you that FEARETH the LORD, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the Name of the LORD, and stay upon his God. Isa. 50: 10.

Ps. 33: 8. Let all the earth FEAR the LORD: let all the inhabitants of the world stand in awe of him.

Rev. 14: 6. And I saw another Angel fly in the midst of heaven, having the everlasting Gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

Saying with a loud voice, FEAR God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

Rev. 15: 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints.

Who shall not FEAR thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest.

Eccl. 12: 13. Let us hear the conclusion of the whole matter: FEAR God, and keep his commandments, for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

IV. — TO SERVE GOD.

Deut. 10: 20. THOU shalt fear the LORD thy God; him shalt thou SERVE, and to him shalt thou cleave, and swear by his name.

Josh. 24: 14. Now therefore, fear the LORD, and SERVE him in sincerity, and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and SERVE ye the LORD.

And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will SERVE the LORD.

And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people, Luke 1: 68.

That we should be saved from our enemies, and from the hand of all that hate us, " 1: 71.

To perform the mercy promised to our fathers, and to remember his holy Covenant,

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hands of our enemies, might SERVE him without fear,

In holiness and righteousness before him, all the days of our life.

And thou, Solomon, my son, know thou the God of thy father, and SERVE him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever. 1 Chr. 28: 9.

But take diligent heed, to do the Commandment and the Law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his Commandments, and to cleave unto him, and to SERVE him with all your heart, and with all your soul. Josh. 22: 5.

Luke 16: 13. No servant can SERVE two masters, for either he will hate the one, and love the other: or else he will hold to the one, and despise the other: ye cannot SERVE God and mammon.

1 Sam. 7: 3. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the LORD, and SERVE him only: and he will deliver you out of the hand of the Philistines.

Deut. 11: 13. And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to SERVE him with all your heart, and with all your soul;

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and SERVE other gods, and worship them:

And then the LORD'S wrath be kindled against you, and he shut up the heaven, and there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land which the LORD giveth you.

Is. 60: 12. For the nation and kingdom that will not SERVE thee, shall perish, yea those nations shall be utterly wasted.

Mal. 3:.10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes: and he shall not destroy the fruits of your ground, neither shall

your vine cast her fruit before the time in the field, saith the LORD of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

And Samuel said unto the people Fear not: (ye have done all this wickedness, yet turn not aside from following the LORD, but SERVE the LORD with all your heart: 1 Sam. 12:20

And turn ye not aside, for then should ye go after vain things, which cannot profit, nor deliver, for they are vain.)

For the LORD will not forsake his people, for his great Name's sake: because it hath pleased the LORD to make you his people.

Only fear the LORD, and SERVE him in truth with all your heart: for consider how great things he hath done for you.

And one of the Elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? Rev. 7: 13.

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and SERVE him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall SERVE him. Rev. 22: 3.

V. — TO TRUST IN GOD.

Jer. 17: 5. THUS saith the LORD; Cursed be the man that TRUSTETH in man, and maketh flesh his arm, and whose heart departeth from the LORD.

For he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Blessed is the man that TRUSTETH in the LORD, and whose hope the LORD is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

TRUST in the LORD, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.

Ps. 37: 3. Delight also in the LORD; and he shall give thee the desires of thine heart.

Commit thy way unto the LORD: TRUST also in him, and he shall bring it to pass.

Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he TRUSTETH in thee.

Isa. 26: 3. TRUST ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.

Job 19: 25. For I know that my Redeemer liveth, and that he shall stand at the latter day, upon the earth:

And though after my skin, worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall be-

hold, and not another, though my reins be consumed within me.

Although the fig tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: Hab. 3: 17.

Yet I will rejoice in the LORD: I will joy in the God of my salvation.

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Job 13: 15.

And I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. Ps. 3: 4.

I laid me down and slept; I awaked, for the LORD sustained me.

If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Job 14: 14.

Put not your TRUST in Princes: nor in the son of man, in whom there is no help. Ps. 146: 3.

Now behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. 2 Kg. 18: 21

But if ye say unto me, We TRUST in the LORD our God: is not that he whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

It is better to TRUST in the LORD, than to put confidence in man. Ps. 118: 8.

It is better to TRUST in the LORD, than to put confidence in Princes.

I waited patiently for the LORD, and he inclined unto me, and heard my cry. Ps. 40: 1.

He brought me up also out of a horrible pit, out of the

miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall TRUST in the LORD.

Blessed is the man that maketh the LORD his TRUST: and respecteth not the proud, nor such as turn aside to lies.

VI.—TO SEEK GOD.

Acts 17: 24. GOD that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

Neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all, life and breath, and all things.

And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

That they should SEEK the Lord, if haply they might feel after him and find him, though he be not far from every one of us.

2 Chr. 15: 1. And the Spirit of God came upon Azariah the son of Oded.

And he went out to meet Asa, and said unto him. Hear ye me, Asa, and all Judah, and Benjamin, The LORD is with you, while ye be with him: and if ye SEEK him, he will be found of you: but if ye forsake him, he will forsake you.

2 Chr. 31: 20. And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

And in every work that he began in the service of the house of God, and in the law, and in the commandments to

SEEK his God, he did it with all his heart, and prospered.

SEEK ye the LORD, while he may be found, and call ye upon him while he is near. Isa. 55: 6.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Ps. 123: 1.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the LORD our God, until that he have mercy upon us.

By night on my bed I sought him whom my soul loveth. I sought him, but I found him not. Sol. Song 3: 1

I will rise now, and go about the city in the streets, and in the broad ways I will SEEK him whom my soul loveth: I sought him, but I found him not.

The watchmen that go about the city, found me: to whom I said, Saw ye him whom my soul loveth?

It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I brought him into my mother's house, and into the chamber of her that conceived me.

But if from thence thou shalt SEEK the LORD thy God, thou shalt find him, if thou SEEK him with all thy heart, and with all thy soul. Deut. 4: 29.

VII. — TO ACKNOWLEDGE GOD.

In all thy ways ACKNOWLEDGE him, and he shall direct thy paths. Prov. 3: 6.

And Jacob awaked up out of his sleep, and he said, Surely the LORD is in this place, and I knew it not. Gen. 28: 16.

And he was afraid, and said, How dreadful is this place? this is none other but the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

And he called the name of that place Beth-el: but the name of that city was called Luz, at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

So that I come again to my father's house in peace: then shall the LORD be my God.

And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give a tenth unto thee.

Gen. 35: 13. And God went up from him, in the place where he talked with him.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

And Jacob called the name of the place where God spake with him, Bethel.

1 Sam. 17: 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

This day will the LORD deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel.

And all this assembly shall know that the LORD saveth not with sword and spear (for the battle is the LORD'S) and he will give you into our hands.

Then was the secret revealed unto Daniel in a night vision: then Daniel blessed the God of heaven. Dan. 2: 19.

Daniel answered and said; Blessed be the name of God for ever and ever: for wisdom and might are his:

And he changeth the times and the seasons: he removeth Kings, and setteth up Kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

I thank thee and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Then said Daniel unto the king, O king, live for ever. " 6: 21.

My God hath sent his Angel, and hath shut the lions' mouths that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. John 6: 11.

And upon a set day Herod arrayed in royal apparel sat upon his throne, and made an oration unto them. Acts 12: 21.

And the people gave a shout, saying, it is the voice of a god and not of a man.

And immediately the Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.

All this came upon the King Nebuchadnezzar. Dan. 4: 28.

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The King spake, and said, Is not this great Babylon, that

I have built for the kingdom, by the might of my power, and for the honor of my majesty?

While the word was in the King's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; Thy kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Dan. 4: 31. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those who walk in pride he is able to abase.

VIII.—TO PRAISE GOD.

Ps. 92: 1. IT is a good thing to give thanks unto the LORD, and to sing PRAISES unto thy Name, O Most High:

To show forth thy loving kindness in the morning, and thy faithfulness every night:

Upon an instrument of ten strings, and upon the psaltery: upon the harp with a solemn sound.

Wherefore David blessed the LORD before all the Congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. 1 Chr. 29: 10

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth, is thine: thine is the kingdom, O LORD, and thou art exalted as head above all.

Both riches, and honor come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and PRAISE thy glorious Name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

PRAISE ye the LORD. Praise God in his Sanctuary: praise him in the firmament of his power.

PRAISE him for his mighty acts: praise him according to his excellent greatness. Ps. 150: 1.

PRAISE him with the sound of the Trumpet: praise him with the Psaltery and Harp.

PRAISE him with the timbrel and dance: praise him with stringed instruments and organs.

PRAISE him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath PRAISE the LORD. PRAISE YE THE LORD.

And in that day thou shalt say, O LORD, I will PRAISE thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Isa. 12: 1.

Behold, God is my salvation : I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song, he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation.

Ps. 99 : 1. The Lord reigneth, let the people tremble: he sitteth between the Cherubim, let the earth be moved.

The LORD is great in Zion: and he is high above all people.

Let them PRAISE thy great and terrible Name: for it is holy.

The King's strength also loveth judgment, thou dost establish equity: thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at his footstool: for he is holy.

Moses and Aaron among his Priests, and Samuel among them that call upon his Name: they called upon the LORD, and he answered them.

He spake unto them in the cloudy pillar: they kept his Testimonies, and the Ordinance that he gave them.

Thou answeredst them, O LORD our God : thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Exalt the LORD our God, and worship at his holy hill: for the LORD our God is holy.

Ps. 107 : 21. O that men would PRAISE the LORD for his goodness, and for his wonderful works, to the children of men.

Luke 19 : 37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and PRAISE God with a loud voice, for all the mighty works that they had seen;

Saying, Blessed be the King that cometh in the name of the Lord, peace in heaven, and glory in the highest.

Ps. 67 : 3. Let the people PRAISE thee, O God; let all the people praise thee.

O let the nations be glad, and sing for joy: for thou shalt judge the people righteously; and govern the nations upon earth. Selah.

Let the people PRAISE thee, O God, let all the people PRAISE thee.

I will PRAISE the name of God with a song, and will magnify him with thanksgiving. Ps. 69:30.

This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

The humble shall see this, and be glad: and your heart shall live that seek good.

For the LORD heareth the poor, and despiseth not his prisoners.

Let the heaven and earth PRAISE him, the seas, and every thing that moveth therein.

PRAISE ye the LORD. PRAISE ye the LORD from the heavens: PRAISE him in the heights. " 148: 1.

PRAISE ye him all his Angels: PRAISE ye him all his hosts.

PRAISE him sun and moon: PRAISE ye him all ye stars of light.

PRAISE ye him ye heavens of heavens: and ye waters that be above the heavens.

Let them PRAISE the Name of the LORD: for he commanded, and they were created.

He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

PRAISE the LORD from the earth: ye dragons and all deeps:

Fire and hail, snow and vapour: stormy wind fulfilling his word:

Mountains and all hills: fruitful trees, and all cedars:

Beasts and all cattle: creeping things, and flying fowl:

Kings of the earth, and all the people: Princes and all Judges of the earth:

Both young men and maidens: old men and children:
Let them PRAISE the Name of the LORD, for his Name alone is excellent: his glory is above the earth and heaven.

IX.—TO WORSHIP GOD.

Matt. 2: 1. NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men from the East to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to WORSHIP him.

John 4: 23. But the hour cometh, and now is, when the true worshipers shall WORSHIP the Father in spirit, and in truth: for the Father seeketh such to worship him.

God is a Spirit, and they that WORSHIP him, must worship him in spirit, and in truth.

Ex. 4: 29. And Moses and Aaron went, and gathered together all the elders of the children of Israel.

And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

And the people believed: And when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and WORSHIPPED.

Matt. 4: 8. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

And saith unto him, All these things will I give thee, if thou wilt fall down and WORSHIP me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

The four and twenty Elders fall down before him that sat on the throne, and WORSHIP him that liveth for ever and ever, and cast their crowns before the throne, saying, Rev. 4: 10.

Thou art worthy, O Lord, to receive honor, and glory, and power: for thou hast created all things, and for thy pleasure they are, and were created.

And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. " 15: 2.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and WORSHIP before thee, for thy judgments are made manifest.

And I John saw these things, and heard them. And when I had heard and seen, I fell down, to worship before the feet of the Angel, which shewed me these things. " 22: 8.

Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this book: WORSHIP God.

But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I WORSHIP toward thy holy temple. Ps. 5: 7.

And now behold, I have brought the first fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and WORSHIP before the LORD thy God. Deut. 26: 10.

And it shall come to pass, that from one new Moon to Is. 66: 23.

another, and from one Sabbath to another, shall all flesh come to WORSHIP before me, saith the LORD.

Ps 132: 7. We will go into his tabernacles: we will WORSHIP at his footstool.

1 Chr. 16: 29. Give unto the LORD the glory due unto his Name: bring an offering and come before him, WORSHIP the LORD in the beauty of holiness.

Ps. 95: 1. O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving: and make a joyful sound unto him with psalms.

For the LORD is a great God: and a great king above all gods.

In his hand are the deep places of the earth: the strength of the hills is his also.

The sea is his, and he made it: and his hands formed the dry land.

O come, let us WORSHIP and bow down: let us kneel before the LORD our maker.

X. — TO CONFESS TO GOD.

Dan. 9: 1. IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans:

In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem.

And I set my face unto the LORD God to seek by prayer, and supplications, with fasting, and sackcloth, and ashes.

And I prayed unto the LORD my God, and made my CONFESSION, and said, O LORD, the great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his Commandments:

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments.

Neither have we hearkened unto thy servants the Prophets, which spake in thy Name to our kings, our princes, and our fathers, and to all the people of the land.

O LORD, righteousness belongeth unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass, that they have trespassed against thee.

O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers; because we have sinned against thee.

To the LORD our God belong mercies and forgiveness, though we have rebelled against him.

Neither have we obeyed the voice of the LORD our God, to walk in his Laws which he set before us, by his servants the Prophets.

And Joshua said unto Achan, My son, give I pray thee, glory to the LORD God of Israel, and make CONFESSION unto him, and tell me now, what thou hast done, hide it not from me. Josh. 7: 19.

And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done.

Now in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. Neh. 9: 1.

And the seed of Israel separated themselves from all

strangers, and stood and CONFESSED their sins, and the iniquities of their fathers.

And they stood up in their place, and read in the book of the Law of the LORD their God, one fourth of the day, and another fourth part they CONFESSED and worshipped the LORD their God.

Ez. 10: 1. Now when Ezra had prayed, and when he had CONFESSED, weeping, and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men, and women, and children: for the people wept very sore.

And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives, of the people of the land: yet now there is hope in Israel concerning this thing.

Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God, and let it be done according to the Law.

Jer. 14: 20. We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

Do not abhor us, for thy Name's sake, do not disgrace the Throne of thy glory: remember, break not thy Covenant with us.

Ps. 51: 1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me throughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mighest be justified when thou speakest, and be clear when thou judgest.

Blessed is he whose transgression is forgiven, whose sin is covered. Ps. 32: 1.

Blessed is the man unto whom the LORD imputeth not iniquity: and in whose spirit there is no guile.

When I kept silence, my bones waxed old; through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledge my sin unto thee, and mine iniquity have I not hid: I said, I will CONFESS my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

XI. — TO SUBMIT TO GOD.

AND Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. Ex. 4: 10.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb or deaf, or the seeing or the blind? have not I the LORD?

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send.

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead. 2 Sam. 12: 19

Then David arose from the earth and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell, whether God will be gracious to me, that the child may live?

But now he is dead, Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

Job 1: 20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped.

And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave and the LORD hath taken away, blessed be the Name of the LORD.

In all this Job sinned not, nor charged God foolishly.

Job 2: 9. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh; what? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Jno. 18: 10. Then Simon Peter having a sword, drew it, and smote the high Priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it?

Mark 14: 35 And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Matt. 26: 42.

What shall we say then? Is there unrighteousness with God? God forbid. Rom. 9: 14.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth.

Thou wilt say then unto me; Why doth he yet find fault? For who hath resisted his will?

Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?

What if God, willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

XII. — TO PRAY TO GOD.

Luke 18: 1. AND he spake a parable unto them, to this end, that men ought always to PRAY, and not to faint,

Saying, There was in a city a Judge, which feared not God, neither regarded man.

And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary :

And he would not for a while. But afterward he said within himself, Though I fear not God, nor regard man,

Yet because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth ?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to PRAY, the one a Pharisee, and the other a Publican.

The Pharisee stood and PRAYED thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust adulterers, or even as this Publican.

I fast twice in the week, I give tithes of all that I possess.

And the Publican standing afar off, would not lift up so much as his eyes unto heaven : but smote upon his breast, saying, God be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased : and he that humbleth himself, shall be exalted.

I will therefore that men PRAY every where, lifting up holy hands without wrath and doubting. 1 Tim. 2:8.

And it came to pass, that as he was PRAYING in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to PRAY, as John also taught his disciples. Luke 11: 1.

And he said unto them, When ye PRAY, say, Our Father which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done as in heaven, so in earth.

Give us this day our daily bread.

And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves.

For a friend of mine in his journey is come to me, and I have nothing to set before him.

And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed : I cannot rise and give thee.

I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone ? Or if he ask a fish, will he for a fish give him a serpent ?

Or if he shall ask an egg, will he offer him a scorpion ?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

Matt. 6: 5. And when thou PRAYEST, thou shalt not be as the hypocrites are: for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou when thou PRAYEST, enter into thy closet, and when thou hast shut thy door, PRAY to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

But when ye PRAY, use not vain repetitions, as the heathen do. For they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore PRAY ye: Our Father which art in heaven, hallowed be thy name.

Thy kingdom come. Thy will be done, in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Dan. 6: 10. Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and PRAYED, and gave thanks before his God, as he did aforetime.

Then these men assembled, and found Daniel PRAYING and making supplication before his God.

Ps. 55: 16. As for me, I will call upon God: and the LORD shall save me.

Evening and morning, and at noon will I PRAY, and cry aloud: and he shall hear my voice.

Jam. 1: 5. If any of you lack wisdom, let him ask of God, that giveth

to all men liberally, and upbraideth not: and it shall be given him.

But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb. 10: 22.

And it came to pass in those days, that he went out into a mountain to PRAY, and continued all night in prayer to God. Luke 6: 12.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and PRAY yonder. Matt. 26: 36.

And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little further, and fell on his face, and PRAYED, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and PRAY that ye enter not into temptation: The spirit indeed is willing, but the flesh is weak.

He went away again the second time, and PRAYED, saying, O my Eather, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and PRAYED the third time, saying the same words.

PRAY without ceasing. 1 Thess. 5: 17

Ps. 116: 1. I love the LORD, because he hath heard my voice, and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

" 5: 2. Hearken unto the voice of my cry, my King, and my God: for unto thee will I PRAY.

My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

XIII. — TO GLORIFY GOD.

Ps. 115: 1. NOT unto us, O LORD, not unto us, but unto thy name GIVE GLORY: for thy mercy and for thy truth's sake.

Matt. 25: 14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straight-way took his journey.

Then he that had received the five talents, went and traded with the same, and made them other five talents.

And likewise he that had received two, he also had gained other two.

But he that had received one, went and digged in the earth, and hid his lord's money.

After a long time, the lord of these servants cometh, and reckoneth with them.

And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me

five talents, behold I have gained besides them, five talents more.

His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Then he which had received the one talent, came and said, Lord I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

And he saith unto them, Whose is this image and superscription?

They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's: and unto God, the things that are God's. Matt. 22: 20.

Herein is my Father GLORIFIED, that ye bear much fruit, so shall ye be my disciples. Jno. 15: 8.

For ye are bought with a price: therefore GLORIFY God in your body, and in your spirit which are God's. 1 Cor. 6: 20.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the GLORY of God. " 10: 31.

Ps. 50: 23. Who so offereth praise, GLORIFIETH me: and to him that ordereth his conversation aright, will I shew the salvation of God.

" 36: 9. All nations whom thou hast made, shall come and worship before thee, O LORD, and shall GLORIFY thy Name

For thou art great and doest wondrous things: thou art God alone.

Teach me thy way, O LORD my God, I will walk in thy truth: unite my heart to fear thy Name.

I will praise thee, O LORD my God, with all my heart: and I will GLORIFY thy Name for evermore.

Rom. 15: 5. Now the God of patience grant you to be like minded one towards another, according to Christ Jesus:

That ye may with one mind and one mouth GLORIFY God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, as Christ also received us, to the glory of God.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

And that the Gentiles may GLORIFY God for his mercy.

DUTIES TO OURSELVES.

I.—TO BE GOOD.

AND the word of the LORD came unto me again, saying, Ezek. 18: 1.
Behold, all souls are mine, as the soul of the father, so " 18: 4.
also the soul of the son is mine: the soul that sinneth, it shall die.

Therefore I say unto you, Take no thought for your life, Matt. 6: 25.
what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat? and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought, can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin.

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven: shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, what shall we drink? or wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Mark 10: 28. Then Peter began to say unto him, Lo, we have left all, and have followed thee.

And Jesus answered, and said: Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospel's,

But he shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Matt. 16: 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul?

For the Son of man shall come in the glory of his Father, with his Angels: and then he shall reward every man according to his works.

Luke 21: 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

" 13: 24. Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Matt. 7: 14.

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer, and say unto you, I know you not whence you are: Luke 13: 25

Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

But he shall say, I tell you, I know you not whence you are; depart from me all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out.

And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12: 24.

He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will my father honor.

Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Heb. 4: 11.

II. — TO BE WISE.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Matt. 25: 1.

And five of them were wise and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore. for ye know not the day nor the hour wherein the Son of man cometh.

Prov. 28: 26. He that trusteth in his own heart, is a fool: but whoso walketh WISELY, he shall be delivered.

1 Cor. 3: 18. Let no man deceive himself: If any man among you seemeth to be WISE in this world, let him become a fool, that he may be WISE.

For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

Prov. 9: 12. If thou be WISE, thou shalt be WISE for thyself; but if thou scornest, thou alone shalt bear it.

" 21: 23. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

" 26: 17. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

He that answereth a matter before he heareth it, it is folly and shame unto him. Prov. 18: 13.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. Luke 17: 22.

And they shall say to you, See here, or see there: go not after them, nor follow them.

For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

But first must he suffer many things, and be rejected of this generation.

And as it was in the days of Noah: so shall it be also in the days of the Son of man.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark: and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a WISE man, which built his house upon a rock: Matt. 7: 24.

And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

III.—TO BE TEMPERATE.

Prov. 20: 1. WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

" 21: 19. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

1 Cor. 9: 25. And every man that striveth for the mastery, is TEMPERATE in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.

I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

1 Cor. 6: 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Matt. 18: 8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

Luke 21: 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

IV. — TO BE DILIGENT.

GO to the ant, thou sluggard, consider her ways and be wise. Prov. 6: 6.

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep.

So shall thy poverty come as one that travelleth, and thy want as an armed man.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Isa. 55: 2.

The hand of the diligent shall bear rule: but the slothful shall be under tribute. Prov. 12: 24.

Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before mean men. " 22: 29.

Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail. 2 Pet. 1: 10.

But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11: 6.

I must work the works of him that sent me, while it is day: the night cometh when no man can work. Jno. 6: 4

Behold, this was the iniquity of thy sister Sodom: pride, Ez. 16: 16.

fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

Matt. 20: 3. And he went out about the third hour, and saw others standing idle in the market place,

And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Luke 13: 31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

And he said unto them, Go ye and tell that fox, behold, I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected.

Nevertheless, I must walk to-day and to-morrow, and the day following, for it cannot be that a Prophet perish out of Jerusalem.

Eccl. 9: 10. Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

2 Pet. 3: 14. Wherefore, beloved, seeing that ye look for such things, be DILIGENT that ye may be found of him in peace, without spot, and blameless.

V. — TO SHUN EVIL.

HE that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Prov. 29: 1.

The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ez. 18: 20.

Have I any pleasure at all that the wicked should die, saith the LORD God? And not that he should return from his ways and live? " 18: 23.

But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? all his righteousness that he hath done, shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Though a sinner do evil a hundred times, and his days be prolonged; yet surely I know that it shall be well with them that fear God, which fear before him. Eccl. 8: 12.

But it shall not be well with the wicked, neither shall he prolong his days which are as a shadow; because he feareth not before God.

For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. Mark 8: 35.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

Prov. 14: 12. There is a way which seemeth right unto a man: but the end thereof are the ways of death.

Matt. 7: 13. Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat :

Prov. 1: 10. My son, if sinners entice thee, consent thou not.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Let us swallow them up alive, as the grave, and whole, as those that go down into the pit:

We shall find all precious substance, we shall fill our houses with spoil:

Cast in thy lot among us, let us all have one purse:

My son, walk not thou in the way with them; refrain thy foot from their path:

For their feet run to evil, and make haste to shed blood.

" 4: 5. Avoid it, pass not by it, turn from it, and pass away.

For they sleep not except they have done mischief: and their sleep is taken away unless they cause some one to fall.

For they eat the bread of wickedness, and drink the wine of violence.

But the path of the just is as the shining light that shineth more and more unto the perfect day.

Acts 13: 40. Beware therefore, lest that come upon you which is spoken of in the Prophets;

Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

Heb. 2: 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompense and reward:

How shall we escape, if we neglect so great salvation, which

at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Let us therefore fear, lest a promise being left us, of entering into his rest, any of you should seem to come short of it. Heb. 4: 1.

VI. — TO GOVERN OURSELVES.

HE that hath no rule over his own spirit, is like a city that is broken down, and without walls. Prov. 25: 28

And when the ass saw the Angel of the LORD, she fell down under Balaam, and Balaam's anger was kindled, and he smote the ass with a staff. Num. 22: 27

And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

Then the LORD opened the eyes of Balaam, and he saw the Angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head and fell flat on his face.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger was waxed hot, and he cast the Tables out of his hands, and brake them beneath the mount. Eccl. 32: 20.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it.

And Moses said unto Aaron, What did these people unto thee, that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief.

2 Kgs. 5: 10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me and stand, and call on the Name of the LORD his God, and strike his hand over the place, and recover the leper.

Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned, and went away in a rage.

Rom. 6: 12. Let not sin reign therefore in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you, for ye are not under the Law, but under Grace.

VII.—TO PROVIDE FOR OURSELVES.

2 Kgs. 7: 3. AND there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we shall die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there.

For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life.

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat, and drink, and carried thence silver, and gold, and raiment, and went and hid it, and came again, and entered into another tent, and carried thence also, and went and hid it.

And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. Gen. 30: 29.

For it was little which thou hadst before I came; and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Jno. 8: 27.

But what things were gain to me, those I counted loss for Christ. Phil. 3: 7.

Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for

whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

And be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

If by any means I might attain unto the resurrection of the dead.

Luke 16: 1. And he said also unto his disciples,

There was a certain rich man which had a Steward, and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer Steward.

Then the Steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig, to beg I am ashamed.

I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

And the lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Luke 12:33.

VIII.—TO ENJOY OURSELVES.

BEHOLD that which I have seen: It is good and comely for one to eat and to drink, and to enjoy the good of all his labor that he taketh under the sun, all the days of his life, which God giveth him: for it is his portion. Eccl. 5:18.

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 1 Tim. 4:4.

For it is sanctified by the word of God and prayer.

Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

And thou shalt rejoice in every good thing, which the LORD thy God hath given thee, and unto thine house, thou and the Levite, and the stranger that is among you. Deut. 26:11.

Rejoice in the Lord alway: and again I say, Rejoice. Phil. 4:4

Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: 1 Pet. 1:6.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ:

Whom having not seen, ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.

But unto the place which the LORD your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: Deut. 12:5.

And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free will offerings, and the firstlings of your herds, and of your flocks.

And there ye shall eat before the LORD your God, and ye shall rejoice in all that you put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

DUTIES TO PARENTS.

I.—TO SHOW THEM AFFECTIONATE KINDNESS.

AND Joseph said unto his brethren, I am Joseph; Doth my father yet live? and his brethren could not answer him: for they were troubled at his presence. Gen. 45: 3.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. " 65: 9.

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

And there will I nourish thee; for yet there are five years of famine; lest thou and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

Gen. 46: 29. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

" 48: 1. And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

" 48: 21. And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

" 50: 1. And Joseph fell upon his father's face, and wept upon him, and kissed him.

And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

And forty days were fulfilled for him, (for so are fulfilled the days of those which are embalmed) and the Egyptians mourned for him threescore and ten days.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

And there went up with him both chariots and horsemen: and it was a very great company.

And they came to the threshing floor of Atad, which is beyond Jordan, and there they mourned with a great and

very sore lamentation: and he made a mourning for his father seven days.

And when the inhabitants of the land, the Canaanites saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called, Abel Mizraim, which is beyond Jordan.

And his sons did unto him according as he commanded them.

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre.

And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me. Ruth 1: 8.

The LORD grant you, that you may find rest each of you in the house of her husband. Then she kissed them, and they lifted up their voice and wept.

And they said unto her, Surely we will return with thee, unto thy people.

And Naomi said, Turn again, my daughters: why will you go with me?

And Ruth said, Entreat me not to leave thee, or to return from following thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: " 1: 16.

Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if aught but death part thee and me.

When she saw that she was steadfastly minded to go with her, then she left speaking unto her.

Now Elisha was fallen sick, of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. 2 Kgs. 13: 4.

II.—TO HONOR OUR PARENTS.

Deut. 5: 16. HONOR thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

1 Kgs. 2: 19. Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah: and the king rose up to meet her, and bowed himself unto her, and sat down on his throne. and caused a seat to be set for the King's mother, and she sat on his right hand.

Lev. 19: 3. Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the LORD your God.

Prov. 30: 11. There is a generation that curseth their father, and doth not bless their mother.

Job 19: 18. Yea, young children despised me; I arose, and they spake against me.

All my inward friends abhorred me: and they whom I loved, are turned against me.

Isa. 45: 10. Wo unto him that saith unto his father, What begettest thou? or to the woman, what hast thou brought forth?

Prov. 20: 20. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

Deut. 27: 16. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

Prov. 28: 24. Whoso robbeth his father or his mother, and saith, it is no transgression, the same is the companion of a destroyer.

" 30: 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

" 15: 4. For God commanded, saying, HONOR thy father and mother: And he that curseth father or mother, let him die the death.

III. — TO HEAR THIER COUNSELS.

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gen. 49 : 1.

Gather yourselves together, and HEAR ye sons of Jacob, and hearken unto Israel your father.

HEAR, ye children, the instruction of a father, and attend to know understanding. Prov. 4 : 1.

For I give you good doctrine: forsake you not my law.

For I was my father's son, tender and only beloved in the sight of my mother.

He taught me also, and said unto me, Let thy heart retain my words: keep my commandments, and live.

So Moses HEARKENED to the voice of his father in law, and did all that he had said. Ex. 18 : 24.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

And Moses let his father in law depart, and he went his way into his own land.

Then Eli called Samuel, and said, my son. And he answered, Here am I. 1 Sam. 3 : 16.

And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to

thee, and more also, if thou hide any thing from me, of all the things that he said unto thee.

And Samuel told him every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

Gen. 49: 29. And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite.

" 49: 33. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Prov. 2: 1. My son, If thou wilt receive my words, and hide my commandments with thee:

So that thou incline thine ear unto wisdom, and apply thine heart to understanding:

Yea, if thou criest after knowledge, and liftest up thy voice for understanding:

If thou seekest her as silver, and searchest for her, as for hid treasures:

Then shalt thou understand the fear of the LORD, and find the knowledge of God.

For the LORD giveth wisdom: out of his mouth cometh knowledge, and understanding.

" 23: 19. HEAR thou, my son, and be wise, and guide thine heart in the way.

Be not amongst wine-bibbers; amongst riotous eaters of flesh.

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

Hearken unto thy father that begat thee, and despise not thy mother when she is old.

" 1: 8. My son, HEAR the instruction of thy father, and forsake not the law of thy mother.

For they shall be an ornament of grace unto thy head, and chains about thy neck.

IV. — TO OBEY OUR PARENTS.

CHILDREN, OBEY your parents in the Lord: for this is right. Eph. 6: 1.

And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; 1 Sam. 3: 2.

And the lamp of God went out in the Temple of the LORD, where the Ark of God was, and Samuel was laid down to sleep;

That the LORD called Samuel, and he answered, Here am I.

And he ran unto Eli, and said, Here am I, for thou callest me. And he said, I called not; lie down again. And he went and lay down.

And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again.

Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the LORD had called the child.

Therefore Eli said unto Samuel, Go, lie down, and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servant heareth. So Samuel went, and lay down in his place.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with Luke 2: 48.

us? Behold, thy father and I have sought thee sorrowing.

And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?

And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was SUBJECT unto them: but his mother kept all these things in her heart.

Col. 3: 20. Children OBEY your parents in all things, for this is well pleasing unto the Lord.

Prov. 7: 1. My son, keep my words, and lay up my commandments with thee.

Keep my commandments and live: and my law as the apple of thine eye.

Bind them upon thy fingers, write them upon the table of thine heart.

" 23: 22. HEARKEN unto thy father that begat thee, and despise not thy mother when she is old.

1 Sam. 2: 23. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

Nay my sons: for it is no good report that I hear; ye make the LORD'S people to transgress.

If one man sin against another, the Judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

Matt. 21: 28. But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

He answered, and said, I will not, but afterward he repented, and went.

And he came to the second, and said likewise; and he answered, and said, I go sir, and went not.

Whether of them twain did the will of his father? They say unto him, The first.

V.—TO COMFORT OUR PARENTS.

AND Lamech lived a hundred eighty and two years: and begat a son. Gen. 5: 28.

And he called his name Noah, saying; This same shall COMFORT us, concerning our work and toil of our hands, because of the ground, which the LORD hath cursed.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. " 37: 34.

And all his sons, and all his daughters rose up to comfort him: but he refused to be comforted: For I will go down into the grave unto my son, mourning; thus his father wept for him.

Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life,) " 44: 30.

It shall come to pass, when he seeth that the lad is not with us, that he will die, and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that shall come on my father?

1 Sam. 22: 3. And David went thence to Mizpeh of Moab; and he said unto the king of Moab, Let my father, and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

Jno. 19: 25. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciples standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

Matt. 7: 9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For Moses said, Honor thy father and thy mother: and whoso curseth father or mother, let him die the death.

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free.

And ye suffer him no more to do aught for his father, or his mother:

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

DUTIES TO CHILDREN.

I. — TO TEACH OUR CHILDREN.

AND these words which I command thee this day, shall be in thine heart. Deut. 6:6.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. " 11: 18.

And ye shall TEACH them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multipled, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

Joel 1: 2. Hear this, ye old men, and give ear all ye inhabitants of the land: Hath this been in your day, or even in the days of your fathers?

Tell ye your children of it, and let your children tell their children, and their children another generation.

Josh. 4: 21. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over:

That all the people of the earth might know the hand of the LORD, that it is mighty, that ye might fear the LORD your God for ever.

1 Kgs. 2: 1. Now the days of David drew nigh, that he should die, and he charged Solomon his son, saying;

I go the way of all the earth: be thou strong therefore, and show thyself a man.

And keep the charge of the LORD thy God, to walk in his ways, to keep his Statutes. and his Commandments, and his Judgments, and his Testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

1 Ch. 28: 9. And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and under-

standeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

Now my son, the LORD be with thee, and prosper thou, and build the House of the LORD thy God, as he hath said of thee. 1 Ch. 22 : 11.

Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the Law of the LORD thy God.

Then shalt thou prosper, if thou takest heed to fulfil the Statutes and Judgments which the LORD charged Moses with, concerning Israel: be strong and of good courage, dread not, nor be dismayed.

But continue thou in the things which thou hast learned, and has been assured of, knowing of whom thou hast learned them. 2 Tim. 3 : 14.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 22 : 6.

II. — TO CORRECT OUR CHILDREN.

FOOLISHNESS is bound in the heart of a child: but the rod of correction shall drive it far from him. " 22 : 15.

He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes. " 13 : 24.

Chasten thy son while there is hope; and let not thy soul spare for his crying. " 19 : 18.

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. " 23 : 13.

Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Deut. 21: 18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them:

Then shall his father and his mother lay hold on him, and bring him out unto the Elders of his city, and unto the gate of his place:

And they shall say unto the Elders of his city, This our son is stubborn, and rebellious, he will not obey our voice: he is a glutton, and a drunkard.

And all the men of his city shall stone him with stones. that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

1 Sam. 3: 11. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which, both the ears of every one that heareth it shall tingle.

In that day, I will perform against Eli, all things which I have spoken concerning his house: when I begin, I will also make an end.

For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not.

And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice, nor offering for ever.

Eph. 6: 4. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the LORD.

III. — TO CARE FOR OUR CHILDREN.

AND one of the multitude answered, and said, Master, I have brought unto thee my son, which hath a dumb spirit: Mark 9: 17.

And wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

And Moses' father in law said unto him, The thing that thou doest is not good. Ex. 18: 17.

Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice. I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall go to their place in peace.

And the daughter of Pharaoh came down to wash herself Ex. 2: 5.

at the river, and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrew's children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said unto her, Go: And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

1 Sam. 2: 18. But Samuel ministered before the LORD, being a child, girded with a linen Ephod.

Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

Job 1: 1. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil.

And there were born unto him seven sons, and three daughters.

" 1: 4. And his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and drink with them.

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. 1 Tim. 5: 8.

And they left all the Commandments of the LORD their God, and made them molten images, even two calves, and made a grove and worshipped all the host of heaven, and served Baal. 2 Kgs 17: 16

And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way. Jud. 19: 5.

DUTIES TO BRETHREN.

I.—TO LOVE OUR BRETHREN.

1 Jno. 4: 21. AND this commandment have we from him, that he who loveth God, LOVE his brother also.

He that LOVETH his brother, abideth in the light, and there is none occasion of stumbling in him.

1 " 2: 10. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Gen. 33: 1. And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And he passed over before them, and bowed himself to the ground seven times, and he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

And he lifted up his eyes, and saw the women, and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

Then the handmaidens came near; they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

And he said, What meanest thou by all this drove, which I met? And he said, These are to find grace in the sight of my lord.

And Esau said, I have enough, my brother, keep that thou hast unto thyself.

And when Joseph came home, they brought him the Present which was in their hand, in the house, and bowed themselves to him to the earth. Gen. 43 : 26.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? and he said, God be gracious unto thee, my son.

And Joseph made haste: for his bowels did yearn upon his brother: and he sought where to weep, and he entered into his chamber, and wept there.

Then Jonathan and David made a covenant, because he LOVED him as his own soul. 1 Sam. 18 : 3.

And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears, to put away the mischief of Haman the Agagite, and his device, that he had devised against the Jews. Esth. 8 : 3.

Then the king held out the golden sceptre towards Esther. So Esther arose and stood before the king,

And said, If it please the king, and if I have found favor in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews, which are in all the king's provinces.

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Rom. 10: 1. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

" 9: 1. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

That I have great heaviness, and continual sorrow in my heart.

For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh:

Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises:

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1 Jno. 3: 14. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death.

Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him.

For this is the message that ye heard from the beginning, that we should love one another.

Not as Cain, who was of that wicked one, and slew his brother: and wherefore slew he him? because his own works were evil, and his brother's righteous.

Jno. 1: 40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

And he brought him to Jesus, And when Jesus beheld him, he said, Thou art Simon, the son of Jona, thou shalt be called Cephas, which is, by interpretation, a stone.

Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth the son of Joseph. Jno. 1 : 45.

II.—TO AID OUR BRETHREN.

AND when Abram heard that his brother was taken captive, he armed his trained servants born in his own house, three hundred and eighteen, and pursued them unto Dan. Gen. 14: 14.

And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus:

And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp of thy brethren. 1 Sam. 17: 17

And carry these ten cheeses unto the Captain of their thousand, and look how thy brethren fare, and take their pledge.

And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. " 23: 16.

And he said unto him, Fear not; for the hand of Saul my

father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee: and that also Saul my father knoweth.

And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

1 Sam. 20: 42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose, and departed: and Jonathan went into the city.

Acts 18: 24. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

And he began to speak boldly in the Synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ.

Rom. 24: 1. Him that is weak in the faith receive ye, but not to doubtful disputations.

For one believeth that he may eat all things: another who is weak, eateth herbs.

Let not him that eateth despise him that eateth not: and let not him that eateth not, judge him that eateth. For God hath received him.

Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea he shall be holden up: for God is able to make him stand.

Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. 1 Jno. 3 : 16.

But whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?

III. — TO FAVOR OUR BRETHREN.

THOU shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury. Deut. 23 : 19.

Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee, in all that thou settest thine hand to, in the land whither thou goest to possess it.

Then I consulted with myself, and I rebuked the Nobles, and the rulers, and said unto them You exact usury, every one of his brother. And I set a great assembly against them; Neh. 5 : 7.

And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will you even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.

Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you let us leave off this usury.

Luke 22 : 24. And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, the kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors.

But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ? But I am among you as he that serveth.

Acts 28 : 13. And from thence we fetched a compass, and came to Rhegium, and after one day the south wind blew, and we came the next day to Puteoli:

Where we found brethren, and were desired to tarry with them: and so we went toward Rome.

And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage.

Matt. 18 : 29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came, and told unto their lord all that was done.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me:

Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

And his lord was wroth, and delivered him to his tormentors, till he should pay all that was due unto him.

IV.—TO FORGIVE OUR BRETHREN.

SO shall ye say unto Joseph, Forgive I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: And now we pray thee, FORGIVE the trespass of the servants of the God of thy father. And Joseph wept, when they spake unto him. Gen. 50: 17.

And his brethren also went and fell down before his face, and they said, Behold, we be thy servants.

And Joseph said unto them,

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. " 50: 21.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I FORGIVE him? till seven times? Matt. 18: 21.

Jesus saith unto him, I say not unto thee, Until seven times: but until seventy seven times seven.

Take heed to yourselves: If thy brother trespass against thee, rebuke him, and if he repent, forgive him. Luke 17: 3.

And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt FORGIVE him.

Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst me: Matt. 18: 32.

Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if

ye from your hearts forgive not every one his brother their trespasses.

Col. 3: 12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering,

Forbearing one another, and FORGIVING one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Eph. 4: 32. And be ye kind one to another, tender hearted, FORGIVING one another, even as God for Christ's sake hath forgiven you.

V.—TO BE AT PEACE WITH THEM.

Gen. 13: 8. AND Abram said unto Lot, Let there be NO STRIFE, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.

1 Sam. 20: 16 So Jonathan made a covenant with the house of David. saying, Let the LORD even require it at the hand of David's enemies.

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

Ps. 113: 1. Behold, how good and how pleasant it is for brethren to dwell together in UNITY.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.

As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the LORD commanded the blessing, even life for evermore.

DUTIES TO FELLOWMEN.

I EXHORT therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. 1 Tim. 2: 1.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard shall he make restitution. Ex. 22: 5.

If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed therewith; he that kindled the fire shall surely make restitution.

If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. Matt. 5: 40.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee: and from him that would borrow of thee, turn not thou away.

Thou shalt not kill. Ex. 20: 13.

Gen. 9: 5. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Rom. 13: 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the Law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbor, therefore love is the fulfilling of the Law.

Lev. 25: 17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

Heb. 12: 14. Follow peace with all men, and holiness, without which no man shall see the Lord:

Luke 9: 51. And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

And sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him.

And they did not receive him, because his face was as though he would go to Jerusalem.

And when his disciples, James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?

But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Luke 6: 35. But love ye your enemies, and do good, and lend, hoping

for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

Be ye therefore merciful, as your father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. 7: 12.

DUTIES TO STRANGERS.

I.—TO TREAT THEM WITH HOSPITALITY.

Gen. 18: 1. AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door, in the heat of the day.

And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

And said, My LORD, If now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

And I will fetch a morsel of bread; and comfort ye your hearts, after that, you shall pass on: for therefore are you come to your servant. And they said: So do, as thou hast said.

And Abraham hastened into the tent unto Sarah, and said; Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

And Abraham ran unto the herd, and fetched a calf, ten-

der and good, and gave it unto a young man: and he hasted to dress it.

And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And there came two angels to Sodom at even, and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them, and he bowed himself with his face toward the ground. Gen. 19: 1

And he said, Behold now my Lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways. And they said, Nay: but we will abide in the street all night.

And he pressed upon them greatly, and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat.

And it came to pass before he had done speaking, that behold, Rebecca came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. " 24: 15.

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up.

And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

And she hasted and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And behold, there came an old man from his work out of Jud. 19: 16.

the field at even, which was also of mount Ephraim; and he sojourned in Gibeah, but the men of the place were Benjamites.

And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

And he said unto him, We are passing from Bethlehem Judah, toward the side of mount Ephraim, from thence am I; and I went to Bethlehem Judah, but I am now going to the house of the LORD, and there is no man that receiveth me to house.

Yet there is both straw and provender for our asses, and there is bread and wine also for me and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.

And the old man said, Peace be with thee; howsoever, let all thy wants lie upon me; only lodge not in the street.

So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

Jud. 13 : 15. And Manoah said unto the Angel of the LORD, I pray thee let us detain thee, until we shall have made ready a kid for thee.

And the Angel of the LORD said unto Manaoh, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD: for Manaoh knew not that he was an Angel of the LORD.

And Manaoh said unto the Angel of the LORD, What is thy name, that when thy sayings come to pass, we may do thee honor?

Heb. 13 : 2. Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.

II.—NOT TO OPPRESS AND TROUBLE THEM.

ALSO thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. Ex. 23: 9.

And if a stranger sojourn with thee in your land, ye shall not vex him. Lev. 19: 33.

But the stranger that dwelleth with you, shall be as one born amongst you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt: I am the LORD your God.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. " 19: 9.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

III.—TO PRAY FOR AND AID THEM.

MOREOVER, concerning a stranger that is not of thy people Israel, but cometh out of a far country, for thy Name's sake; 1 Kgs. 8: 41.

(For they shall hear of thy great Name, and of thy strong hand, and of thy stretched out arm) when he shall come and pray towards this house:

Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy Name, to fear thee, as do thy people Israel, and that they may know that this house which I have builded, is called by thy Name.

DUTIES TO ENEMIES.

2 Sam. 9: 3. AND the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? and Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

And the king said unto him, Where is he? and Ziba said unto the king, Behold, he is in the house of Machir the son of Ammiel, in Lodebar.

Then king David sent, and fetched him out of the house of Machir the son of Ammiel from Lodebar.

Now when Mephibosheth the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence: and David said, Mephibosheth! And he answered, Behold thy servant.

And David said unto him, Fear not; for I will surely shew thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually.

" 4: 8. And they brought the head of Ishbosheth unto David to Hebron, and said to the King, Behold the head of Ishbosheth the son of Saul, thine enemy, which sought thy life, and the LORD hath avenged my lord the king this day of Saul and his seed.

And David answered Rechab and Baanah his brother, the

sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

How much more, when wicked men have slain a righteous person, in his own house, upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12: 18.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him: if he thirst, give him drink.

If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink. Prov. 25: 21.

For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

Rejoice not when thine enemy falleth: let not thine heart be glad when he stumbleth: " 24: 17.

Lest the LORD see it, and it displease him, and he turn away his wrath from him.

Ye have heard, that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: Matt. 5: 43.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father, which is in heaven, is perfect.

Luke 6: 29. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.

And as ye would that men should do to you, do ye also to them likewise.

For if ye love them which love you, what thank have ye? for sinners also love those that love them.

" 23: 34. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots.

Acts 7: 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

DUTIES TO PASTORS.

I.—TO LISTEN TO THEIR TEACHINGS.

AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. Neh. 8: 1.

And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. " 8: 6.

Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. Acts 13: 16.

And the next sabbath day came almost the whole city together to hear the word of God. " 13: 44.

Acts 13: 49. And the word of the Lord was published throughout all the region.

Matt. 13: 1. The same day went Jesus out of the house, and sat by the sea side.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.

And when the sun was up they were scorched: and because they had no root, they withered away.

And some fell among thorns: and the thorns sprung up and choked them.

But other fell into good ground, and brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold.

Who hath ears to hear, let him hear.

Luke 10: 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word:

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. Acts 8: 6.

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming. " 13: 45.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, shake off the dust of your feet. Matt. 10: 14

Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

He that heareth you heareth me: and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. Luke 10: 16

II. — TO RESPECT THEIR OFFICE.

OBEY them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. 13: 17.

Now if Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do. 1 Cor. 16: 10

Let no man therefore despise him: but conduct him forth

in peace, that he may come unto me: for I look for him with the brethren.

Phil. 2: 28. I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

Receive him therefore in the Lord with all gladness, and hold such in reputation:

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

1 Tim. 5: 17. Let the Elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine.

1 Cor. 16: 15 I beseech you brethren, (ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

That ye submit yourselves unto such, and to every one that helpeth with us and laboreth.

1 Thess. 5: 12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you:

And to esteem them very highly in love for their work's sake, and be at peace among yourselves.

Heb. 13: 7. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation;

Jesus Christ the same yesterday, and to-day, and for ever.

III.—TO PRAY FOR THEM.

Ex. 17: 10. SO Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

And it came to pass when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy, and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side, and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek, and his people, with the edge of the sword.

And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

Continue in prayer, and watch in the same with thanksgiving: Col. 4: 2.

Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

That I may make it manifest, as I ought to speak.

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints, Eph. 6: 18.

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel:

For which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him. Acts 12: 5.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 Thess. 3: 1.

And that we may be delivered from unreasonable and wicked men: for all men have not faith.

IV.—TO PROVIDE FOR THEIR SUPPORT.

Num. 35: 1. AND the LORD spake unto Moses in the plains of Moab by Jordan, near Jericho, saying,

Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in: and ye shall give also unto the Levites suburbs for the cities round about them.

And the cities shall they have to dwell in, and the suburbs of them shall they have for their cattle, and for their goods, and for all their beasts.

Deut. 18: 6. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind, unto the place which the LORD shall choose;

Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

Neh. 13: 10. And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work, were fled every one to his field.

2 Kgs. 4: 8. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread: And so it was, that as oft as he passed by, he turned in thither to eat bread.

And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually.

Let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

And it fell on a day that he came hither, and he turned into the chamber and lay there.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Gal. 6: 6.

Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock. 1 Cor. 9: 7.

Say I these things as a man? or saith not the Law the same also?

For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God take care for oxen?

Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that plougheth, should plough in hope: and that he that thresheth in hope, should be partaker of his hope.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power: but suffer all things, lest we should hinder the Gospel of Christ.

Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward. 1 Tim. 5: 18.

DUTIES TO THE BEREAVED.

I.—TO SHOW THEM SYMPATHY.

Eccl. 7: 2. IT is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men, and the living will lay it to his heart.

Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

Job 6: 14. To him that is afflicted pity should be shewed from his friend.

Rom. 12: 15. Rejoice with them that do rejoice, and weep with them that weep.

Jas. 1: 27. Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Job 2: 11. Now when Job's three friends heard of all this evil that was came upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him, and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

So they sat down with him upon the ground seven days, and seven nights, and none spake a word unto him; for they saw that his grief was very great.

When Jesus therefore saw her weeping, and the Jews also weeping which came to her, he groaned in the splrit, and was troubled, Jno. 11 : 33.

And said, Where have ye laid him? They say unto him, LORD, come and see.

Jesus wept.

Then said the Jews, Behold, how he loved him.

The LORD hear thee in the day of trouble, the Name of the God of Jacob defend thee. Ps. 20 : 1.

Send thee help from the Sanctuary: and strengthen thee out of Zion.

Remember all thy sufferings, and accept thy burnt sacrifice. Selah.

Grant thee according to thine own heart, and fulfil all thy counsel.

II.—TO AFFORD THEM COMFORT.

THE Spirit of the LORD God is upon me, because the LORD hath anointed me, to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: Isa. 61 : 1.

To proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn:

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Jno. 11: 19. And many of the Jews came to Martha, and Mary, to COMFORT them concerning their brother.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Mary unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead yet shall he live.

And whosoever liveth, and believeth in me, shall never die. Believest thou this?

She saith unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world.

And when she had so said, she went her way, and called her sister secretly, saying, The Master is come, and calleth for thee.

As soon as she heard that, she arose quickly, and came unto him.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

The Jews then which were with her in the house, and COMFORTED her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

2 Kgs. 4: 32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm.

Then he returned and walked in the house to and fro, and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

And he called Gehazi, and said, Call this Shunamite. So he called her: and when she was come in unto him, he said, Take up thy son.

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Luke 7: 11.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

And he that was dead, sat up and began to speak: and he delivered him to his mother.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, 2 Cor. 1: 3.

Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort, wherewith we ourselves are comforted of God.

DUTIES TO THE SICK.

I.—TO PRAY FOR THEM.

Jas. 5: 14. IS any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.

Luke 7: 2 And a certain Centurion's servant, who was dear unto him, was sick and ready to die.

And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

For he loveth our nation, and he hath built us a Synagogue.

1 Kgs. 17: 17 And it came to pass after these things, that the son of the

woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath left in him.

And she said unto Elijah, What have I to do with thee? O thou man of God! Art thou come unto me to call my sin to remembrance, and to slay my son?

And he said unto her, Give me thy son. And he took him out of her bosom, and he carried him up into a loft, where he abode, and laid him upon his own bed.

And he cried unto the LORD, and said, O LORD my God, hast thou also, brought evil upon the widow, with whom I sojourn, by slaying her son?

And he stretched himself upon the child three times, and cried unto the LORD, and said; O LORD my God, I pray thee, let this child's soul come into him again.

And the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived.

And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

And the woman said to Elijah, Now by this I know, that thou art a man of God, and that the word of the LORD in thy mouth is truth.

II.—TO MINISTER TO THEIR RELIEF.

AND Jesus answering said unto them, They that are whole need not a physician: but they that are sick. Luke 5: 31.

And into whatever city ye enter, and they receive you, eat such things as are set before you: " 10: 8.

And heal the sick that are therein.

But Simon's wife's mother lay sick of a fever: and anon they tell him of her. Mark 1: 30.

And he came and took her by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them.

Jno. 5: 1. After this there was a feast of the Jews, and Jesus went up to Jerusalem.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

Jesus saith unto him, Rise, take up thy bed, and walk.

And immediately the man was made whole, and took up his bed and walked.

Matt. 20: 30. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

They say unto him, Lord, that our eyes may be opened.

So Jesus had compassion on them, and touched their eyes:

and immediately their eyes received sight, and they followed him.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. Acts, 3: 1.

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.

Who, seeing Peter and John about to go into the temple, asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us.

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none, but such as I have, give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25: 34.

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say also unto them on the left hand, Depart

from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.

DUTIES TO THE POOR.

I.—NOT TO OPPRESS THEM.

MY brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons. Jas. 2: 1.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place: and say to the poor, Stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?

Ye shall not afflict any widow, or fatherless child. Ex. 22: 22.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

And my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless.

Behold, the hire of the laborers which have reaped down Jas. 5: 4.

your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.

Amos 8: 4. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

Saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the Ephah small, and the shekel great, and falsifying the balances by deceit?

That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

Prov. 22: 22 Rob not the poor because he is poor, neither oppress the afflicted in the gate.

For the LORD will plead their cause, and spoil the soul of those that spoiled them.

" 14: 31. He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor.

" 21: 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Deut 10: 17. For the LORD your God is God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

He doth execute the judgment of the fatherless, and widow, and loveth the stranger, in giving him food and raiment.

II.—TO CONSIDER AND AID THEM.

Ps. 41: 1. BLESSED is he that considereth the poor; the LORD will deliver him in time of trouble.

The LORD will preserve him, and keep him alive, and he

shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.

The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity, and thy darkness be as the noon day. Isa. 58: 10.

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee, shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.

And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it. Ex. 2: 5.

And when she had opened it, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go: and the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law Ruth 2: 11.

since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people, which thou knewest not heretofore.

The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Then she said, Let me find favor in thy sight, my lord, for thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thy handmaidens.

And Boaz said unto her, At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

2 Kgs. 4: 1. Now there cried a certain woman of the wives of the sons of the Prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

Then he said, Go, borrow thee vessels abroad, of all thy neighbors; even empty vessels, borrow not a few.

And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

So she went from him, and shut the door upon her and

upon her sons, who brought the vessels to her; and she poured out.

And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

Then she came, and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. Mark 6: 34

And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed.

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

And he commanded them to make all sit down by companies upon the green grass.

And they sat down in ranks by hundreds and by fifties.

And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And they did all eat and were filled.

Then said he also to him that bade him, when thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. Luke 14: 12

But when thou makest a feast, call the poor, the maimed, the lame, the blind,

And thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

Deut. 15: 7. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God will surely bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.

Jas. 2: 15. If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?

Job 31: 16. If I have withheld the poor from their desire, or have caused the eyes of the widows to fail:

Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof:

(For from my youth he was brought up with me as with

a father, and I have guided her from my mother's womb:)

If I have seen any perish for want of clothing, or any poor without covering:

If his loins have not blessed me, and if he were not warmed with the fleece of my sheep:

If I have lifted up my hand against the fatherless, when I saw my help in the gate:

Then let my arm fall from my shoulder-blade, and mine arm be broken from the bone.

DUTIES TO THE OPPRESSED.

I.—TO PLEAD FOR THEM.

Esth. 4: 13. THEN Mordecai commanded to answer Esther; Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knoweth, whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai this answer:

Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law, and if I perish, I perish.

So Mordecai went his way, and did according to all that Esther had commanded him.

Deut. 24: 17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge.

But thou shalt remember that thou wast a bondman in

Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Heb. 13: 3.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Prov. 31: 8.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Learn to do well, seek judgment, relieve the oppressed; judge the fatherless, plead for the widow. Isa. 1: 17.

II. — TO LET THEM GO FREE.

IS not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Isa. 58: 6.

Is it not, to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

And if thy brother, a Hebrew man, or a Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee. Deut. 15: 12.

And when thou sendest him out from thee, thou shalt not let him go away empty:

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

Prov. 24: 11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain :

If thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

Isa. 16: 3. Take counsel, execute Judgment, make thy shadow as the night in the midst of the noonday, hide the outcasts, bewray not him that wandereth.

Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

And in mercy shall the throne be established; and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness.

Jer. 21: 12. Oh house of David, thus saith the LORD, Execute judgment in the morning, and deliver him that is spoiled, out of the hand of the oppresser, lest my fury go out like fire, and burn, that none can quench it, because of the evil of your doings.

Ps. 69: 32. The humble shall see this, and be glad: and your heart shall live that seek God.

For the LORD heareth the poor, and despiseth not his prisoners.

PART II.

DUTIES OF THE UNCONVERTED.

I.—TO REPENT.

IN those days came John the Baptist, preaching in the wilderness of Judea, Matt. 3: 1.

And saying, REPENT ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the Prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD, make his paths straight.

Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel? Eze. 18: 31.

For I have no pleasure in the death of him that dieth, saith the LORD God: wherefore turn yourselves, and live ye.

Then Job answered the Lord, and said, Job 42: 1.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee. " 42: 5.

Wherefore I abhor myself, and repent in dust and ashes.

Therefore now amend your ways, and your doings, and Jer. 26: 13.

obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

Job 40: 3. Then Job answered the LORD, and said,

Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth.

Once have I spoken, but I will not answer: yea twice, but I will proceed no further.

Luke 13: 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, Nay: but except ye REPENT, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay; but except ye REPENT, ye shall all likewise perish.

Matt. 12: 41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

The Queen of the South shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

Acts 17: 30. And the times of this ignorance God winked at, but now commandeth all men every where to REPENT:

Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Jas. 4: 7. Submit yourselves therefore to God: resist the devil, and he will flee from you.

Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up.

Harden not your heart, as in the provocation: and as in the day of temptation, in the wilderness: Ps. 95: 8.

When your fathers tempted me, proved me, and saw my work.

Forty years long was I grieved with this generation: and said, It is a people that do err in their heart: and they have not known my ways.

Unto whom I sware in my wrath, that they should not enter into my rest.

Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to REPENTANCE? Rom. 2: 4.

For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. 2 Cor. 7: 10.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: Acts 3: 19.

And he shall send Jesus Christ, which before was preached unto you;

Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began.

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

II.—TO SEEK SALVATION.

Luke 15: 11 AND he said, A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger?

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose and came to his father.

Matt. 3: 7. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits meet for repentance.

Isa. 1: 16. Wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil,

Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Come now and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as

snow; though they be red like crimson, they shall be as wool.

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Joel 2: 12.

And rend your heart and not your garments; and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45: 22.

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Prov. 1: 23.

Because I have called, and ye refused, I have stretched out my hand, and no man regarded:

But ye have set at naught all my counsel, and would none of my reproof:

I also will laugh at your calamity, I will mock when your fear cometh.

When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For that they hated knowledge, and did not choose the fear of the LORD:

They would none of my counsel: they despised all my reproof.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.

O taste and see that the LORD is good: blessed is the man that trusteth in him. Ps. 34: 8.

Job 22 : 21. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

Ps. 107 : 43. Who so is wise, and will observe these things; even they shall understand the loving kindness of the LORD.

Isa. 57 : 20. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked.*

Job 23 : 3. O that I knew where I might find him ! that I might come even to his seat !

I would order my cause before him, and fill my mouth with arguments.

I would know the words which he would answer me, and understand what he would say unto me.

III. — TO PREPARE TO MEET GOD.

Luke 14 : 16 THEN said he unto him, A certain man made a great supper, and bade many:

And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

And another said, I have married a wife: and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

And the lord said to the servant, Go out into the highways

and hedges, and compel them to come in, that my house may be filled.

For I say unto you, that none of those men that were bidden, shall taste of my supper.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: Matt. 22: 11.

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then the king said to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God. Amos 4: 12.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Rev. 3: 15.

So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth:

Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

As many as I love, I rebuke and chasten; be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. Jno. 12: 35.

While ye have light, believe in the light, that ye may be the children of light.

Luke 13 : 34 O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Gen. 19: 17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay in all the plain: escape to the mountain, lest thou be consumed.

Matt. 5: 25. Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

2 Cor. 5: 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Mark 13 : 32 But of that day and that hour knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.

" 13 : 35. Watch ye therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning),

Lest coming suddenly, he find you sleeping.

Heb. 2 : 2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

How shall we escape, if we neglect so great salvation?

DUTIES OF INQUIRERS.

I.—TO INQUIRE THE WAY.

AND there were certain Greeks among them, that came up to worship at the feast: Jno. 12: 20.

The same came therefore to Philip which was of Bethsaida of Galilee, and desired him, saying; Sir, we would see Jesus.

And Philip ran thither to him, and heard him read the Prophet Isaiah, and said, Understandest thou what thou readest? Acts 8: 30.

And he said, How can I, except some man should guide me? And he desired Philip, that he would come up and sit with him.

The place of the Scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth:

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

Acts 16: 29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 17: 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Jas. 1: 22. But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any man be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Jno. 5: 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Acts 2: 37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men and brethren, What shall we do?

II.—TO GO TO JESUS.

Jno. 3: 1. THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him,

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered, and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered, and said unto him, How can these things be?

Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me. Mark 10: 47.

And many charged him, that he should hold his peace: But he cried the more a great deal, Thou Son of David have mercy on me.

And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

And he casting away his garment, rose, and came to Jesus.

And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

And Jesus said unto him, Go thy way, thy faith hath made thee whole: and immediately he received his sight, and followed Jesus in the way.

Matt. 2: 9. When they had heard the King, they departed, and lo, the Star which they saw in the East, went before them, till it came and stood over where the young child was.

When they saw the Star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.

Luke 2: 43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

And when they found him not, they turned back again to Jerusalem, seeking him.

Jno. 1: 38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say being interpreted, Master,) where dwellest thou?

He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

" 14: 5. Thomas saith unto him, Lord, we know not whither thou goest: and how can we know the way?

Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by me.

In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. Matt. 7: 37.

And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. Rev. 22: 17.

Come unto me all ye that labor, and are heavy laden, and I will give you rest. Matt. 11: 28.

Take my yoke upon you, and learn of me, for I am meek and lowly of heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

III. — TO GIVE UP ALL FOR CHRIST.

AND after these things he went forth, and saw a Publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me. Luke 5: 27.

And he left all, rose up, and followed him.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea, for they were fishers: Matt. 4: 18.

And he saith unto them, Follow me: and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

And they immediately left the ship and their father, and followed him.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? Mark 10: 17

And Jesus said unto him, Why callest thou me good? There is none good, but one, that is God.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

And he answered, and said unto him, Master, all these have I observed from my youth.

Then Jesus beholding him, loved him, and said unto him, One thing thou lackest; Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me.

Luke 14: 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.

And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

Matt. 10: 37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

And he that taketh not his cross, and followeth after me, is not worthy of me.

He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

IV.—TO BELIEVE IN CHRIST.

THEN said they unto him, What shall we do, that we might work the works of God? Jno. 6: 28.

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

And a certain woman which had an issue of blood twelve years, Mark 5: 25.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came in the press behind, and touched his garment.

For she said, If I may touch but his clothes, I shall be whole.

And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about so see her that had done this thing.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

And he said unto her, Daughter, thy FAITH hath made thee whole; go in peace, and be whole of thy plague.

Rom. 10: 6. But the righteousness which is of faith, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? That is to bring Christ down from above.

Or, Who shall descend into the deep? That is to bring up Christ again from the dead.

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt BELIEVE in thine heart, that God hath raised him from the dead, thou shalt be saved.

" 10: 11. For the Scripture saith, Whosoever BELIEVETH on him, shall not be ashamed.

Matt. 8: 5. And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him,

And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

And Jesus saith unto him, I will come and heal him.

The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

Mark 9: 23 Jesus said unto him, If thou canst BELIEVE, all things are possible to him that believeth.

And straightway the father of the child cried out and said with tears, LORD, I BELIEVE, help thou mine unbelief.

Matt. 9: 27. And when Jesus departed thence, two blind men followed him, crying and saying, Thou son of David, have mercy on us.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, BELIEVE ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith, be it unto you.

And they said, BELIEVE on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16: 31.

And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway.

And when he had brought them into his house, he set meat before them, and rejoiced, BELIEVING in God with all his house.

And all things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21: 22.

Now the God of hope fill you with all joy and peace in BELIEVING, that ye may abound in hope through the power of the Holy Ghost. Rom. 15: 13.

DUTIES OF BELIEVERS.

I.—TO BE SEPARATE FROM THE WORLD.

Deut. 14: 1. YE are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

For thou art a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

" 7: 7. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people:

But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Col. 2: 20. Wherefore if ye be dead with Christ from the rudiments of the world: why, as though living in the world, are ye subject to ordinances,

(Touch not, taste not, handle not:

Which are all to perish with the using,) after the commandments and doctrines of men?

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 1 Pet. 2: 11.

Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

Set your affection on things above, not on things on the earth. Col. 3: 2.

For ye are dead, and your life is hid with Christ in God.

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 2 Thess. 3: 6.

And if any man obey not our word, by this epistle, note that man, and have no company with him, that he may be ashamed; " 3: 14.

Yet count him not as an enemy, but admonish him as a brother.

Prove all things: hold fast that which is good. 1 Thess. 5: 21

Abstain from all appearance of evil.

And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

II.—TO MAKE PROFESSION OF THEIR FAITH.

THEN went out to him Jerusalem, and all Judea, and all the region round about Jordan, Matt. 3: 5.

And were baptized of him in Jordan, confessing their sins.

Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him: Matt. 3: 13.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ?

And Jesus answering, said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

Acts 2: 41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

Acts 8: 36. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized ?

And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.

" 10: 44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter,

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we ?

And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

" 16: 32. And they spake unto him the word of the Lord, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway.

And when he had brought them into his house, be set meat before them, and rejoiced, believing in God with all his house.

And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. " 22: 16.

Go ye therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost: Matt. 28: 19

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

III. — TO WATCH AND PRAY.

AND in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. Mark 1: 35

And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. " 14: 32.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and WATCH.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldest not thou watch one hour? " 14: 37.

WATCH ye and PRAY, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Watch ye, stand fast in the faith, quit you like men; be strong. 1 Cor. 16: 13

Phil. 4: 6. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Luke 12: 35. Let your loins be girded about, and your lights burning,

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, That he shall gird himself, and make them sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

2 Pet. 3: 10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation, and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.

1 Pet. 1: 17. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

Rev. 3: 2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Remember therefore, how thou hast received and heard,

and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Mark, 13 : 35

Lest coming suddenly he find you sleeping.

And what I say unto you I say unto all, WATCH.

IV. — TO PERSEVERE.

AND these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts. Mark 4 : 15.

And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness:

And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

And these are they which are sown among thorns: such as hear the word,

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some a hundred.

Take heed that no man deceive you. Matt. 24 : 4.

For many shall come in my name, saying, I am Christ: and shall deceive many.

And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.

All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

Matt. 25: 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

But the wise answered, saying, Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came, and

they that were ready, went in with him to the marriage, and the door was shut.

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. 2 Thess. 2: 15

Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Heb. 12: 15

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8: 35.

As it is written; For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors, through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

V—TO GROW IN GRACE.

O ZION, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah: Behold your God. Isa. 40: 9.

Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Isa. 60: 1. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

" 54: 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes.

For thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

Matt. 13: 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field:

Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Heb. 6: 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come;

If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen. 2 Pet. 3 : 18.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, Phil. 3 : 13.

I press toward the mark, for the prize of the high calling of God in Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: Col. 3 : 1.

Set your affection on things above, not on things on the earth.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: Eph. 4 : 14.

But speaking the truth in love, may grow up into him in all things which is the head, even Christ:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; 2 Pet. 1 : 5.

And to knowledge, temperance; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

Heb. 12: 1. Wherefore, seeing we also are compassed about with so great a cloud of witnessess, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

VI.—TO BE HOLY.

Rom. 12: 1. I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.

" 6: 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness, unto God.

For sin shall not have dominion over you; for ye are not under the Law, but under Grace.

What shall we say then? shall we continue in sin, that grace may abound? Rom. 6: 1.

God forbid: how shall we that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Be ye therefore followers of God, as dear children; Eph. 5: 1.

And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.

But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints:

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

But ye have not so learned Christ: " 4: 20.

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:

And be renewed in the spirit of your mind:

And that ye put on the new man, which after God is created in righteousness, and true holiness.

Wherefore gird up the loins of your mind, be sober, and 1 Pet. 1: 13.

hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

As obedient children, not fashioning yourselves according to the former lusts, in your ignorance:

But as he which hath called you is holy, so be ye holy in all manner of conversation;

Because it is written, Be ye holy, for I am holy.

2 Cor. 7: 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Rom. 8: 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

Gal. 5: 19. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's, have crucified the flesh with the affections and lusts.

If we live in the spirit, let us also walk in the spirit.

Let us not be desirous of vain glory, provoking one another, envying one another.

Col. 3: 5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

Rom. 13: 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Now the God of peace, that brought again from the dead Heb. 13: 20
our Lord Jesus, that great shepherd of the sheep, through the everlasting Covenant,

Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

VII.—TO WORK FOR CHRIST.

AND as they heard these things, he added, and spake a Luke 19: 11
parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore that a certain nobleman went into a far country, to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that

he might know how much every man had gained by trading.

Then came the first saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord, thy pound hath gained five pounds.

And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin:

For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

Jno. 4: 35. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together.

And herein is that saying true: One soweth and another reapeth.

I sent you to reap that, whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

" 21: 15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith

unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my sheep,

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

And when he was come into the ship, he that had been possessed of the devil prayed him that he might be with him. Mark 5: 18.

Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.

Having then gifts, differing according to the grace that is given us, whether prophecy, let us prophesy according to the proportion of faith. Rom. 12: 6.

Or ministry, let us wait on our ministering: or he that teacheth, on teaching:

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy with cheerfulness.

Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. 6: 10.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the dark-

ness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness:

And your feet shod with the preparation of the Gospel of peace.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

1 Cor. 15: 58 Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord.

VIII. — TO HONOR CHRIST.

Luke 13: 6. HE spake also this parable, A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down, why cumbereth it the ground?

And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

And if it bear fruit, well: and if not, then after that, thou shalt cut it down.

" 17: 11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

And when he saw them, he said unto them, Go shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

And Jesus answering, said, Were there not ten cleansed? but where are the nine?

There are not found that returned to give glory to God, save this stranger.

The woman then left her waterpot, and went her way into the city, and saith to the men, Jno. 4: 28.

Come, see a man, which told me all things that ever I did: is not this the Christ?

Now when Jesus was in Bethany, in the house of Simon the leper, Matt. 26: 6.

There came unto him a woman, having an alabaster box of ointment, and poured it on his head, as he sat at meat.

But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

For ye have the poor always with you, but me ye have not always.

For in that she hath poured this ointment on my body, she did it for my burial.

Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Acts 5: 29. Then Peter and the other Apostles answered, and said, We ought to obey God rather than men.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.

" 5: 41. And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Luke 5: 36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

And no man putteth new wine into old bottles; else the wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles, and both are preserved.

Phil. 1: 27. Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel;

And in nothing terrified by your adversaries, which is to them an evident token of perdition: but to you of salvation, and that of God.

1 Pet. 3: 15. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

Having a good conscience; that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

As ye have therefore received Christ Jesus the Lord, so walk ye in him: Col. 2: 6.

Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

As you know, how we exhorted and comforted, and charged every one of you, as a father doth his children, 1 Thess. 2: 11

That ye would walk worthy of God, who hath called you unto his kingdom and glory.

IX. — TO LOVE ONE ANOTHER.

LITTLE children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come: so now I say unto you. Jno. 13: 33.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

These things I command you, that ye love one another. " 15: 17.

This is my commandment, that ye love one another, as I have loved you. " 15: 12.

Greater love hath no man than this, that a man lay down his life for his friends.

As the Father hath loved me, so have I loved you: continue ye in my love. " 15: 9.

If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.

Beloved, let us love one another; for love is of God: and every one that loveth, is born of God and knoweth God. 1 Jno. 4: 7.

He that loveth not, knoweth not God: for God is love.

In this was manifested the love of God towards us, be-

cause that God sent his only begotten Son into the world, that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another.

Heb. 13 : 1. Let brotherly love continue.

Eph. 4 : 1. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, with long-suffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

1 Cor. 14 : 20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

" 3 : 3. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?

Who then is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man.

I have planted, Apollos watered: but God gave the increase.

So then, neither is he that planted any thing, neither he that watereth: but God that giveth the increase.

Phil. 2 : 14. Do all things without murmurings and disputings:

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:

Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.

Col. 3 : 12. Put on therefore, as the elect of God, holy and beloved,

bowels of mercies, kindness, humbleness of mind, meekness, long suffering;

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body: and be ye thankful.

And the Lord make you to increase, and abound in love one towards another, and towards all men, even as we do towards you: 1 Thess. 3: 12

To the end he may stablish your hearts unblamable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

X — TO DO EACH OTHER GOOD.

NOW before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. Jno. 13: 1.

And supper being ended, (the devil having now put it into the heart of Judas Iscariot Simon's son, to betray him,)

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God:

He riseth from supper, and laid aside his garments, and girded himself.

After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So after he had washed their feet, and had taken his gar- " 13: 12.

ments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord, and ye say well: for so I am.

If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet.

For I have given you an example, that ye should do, as I have done to you.

Rom. 12: 3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we being many are one body in Christ, and every one members one of another.

" 12: 16. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Gal. 6: 2. Bear ye one another's burdens, and so fulfil the Law of Christ.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

Jas. 5: 16. Confess your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

Eph. 4: 32. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Gal. 6: 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1 Thess. 4: 10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

And that ye study to be quiet, and to do your own busi-

ness, and to work with your own hands, as we commanded you;

That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

And I entreat thee also, true yoke-fellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life. Phil. 4: 3.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies; Phil. 2: 1.

Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

Let nothing be done through strife, or vain glory; but in lowliness of mind let each esteem other better than themselves.

Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col. 3: 16.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by him.

Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. 1 Thess. 5: 14

See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men.

" 5: 22. Abstain from all appearance of evil.

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

XI.—TO WIN SOULS TO CHRIST.

Matt. 5: 13. YE are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

Jno. 3: 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world, through him might be saved.

1 Cor. 9: 19. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews, I became as a Jew, that I might gain the Jews: to them that are under the Law, as under the Law, that I might gain them that are under the Law:

To them that are without Law, as without Law, (being not

without Law to God, but under the Law to Christ,) that I might gain them that are without Law.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

I am the true vine, and my Father is the husbandman. Jno. 15: 1.

Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

Now ye are clean through the word which I have spoken unto you.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Ye are my witnesses, saith the LORD. Isa. 43: 10.

I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. " 43: 12.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: 1 Cor. 10: 32

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. Eccl. 11: 6.

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Eph. 2: 10.

And we desire, that every one of you do show the same diligence, to the full assurance of hope unto the end: Heb. 6: 11.

That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

2 Thess. 2: 16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

Comfort your hearts, and stablish you in every good word and work.

DUTIES OF MINISTERS.

I.—TO PREACH THE WORD OF THE LORD.

AND the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt SPEAK. Num. 23: 5.

And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. " 22: 38.

And Ezra the priest brought the Law before the Congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. Neh. 8: 2.

And Ezra opened the book in the sight of all the people, (for he was above all the people), and when he opened it, all the people stood up: " 8: 5.

And Ezra blessed the LORD the great God: and the people, answered, Amen, Amen, with lifting-up their hands: and they bowed their heads, and worshipped the LORD, with their faces to the ground.

And he READ therein before the street that was before the water gate, from the morning until mid-day, before the men and the women, and those that could understand. and the ears of all the people were attentive unto the book of the law. " 8: 3

The hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones,

Eze. 37: 1. And caused me to pass by them round about; and behold, there were very many in the open valley, and lo, they were very dry.

And he said unto me, Son of man, can these bones live? and I answered, O Lord GOD, thou knowest.

Again he said unto me, PROPHESY upon these bones, and say unto them; O ye dry bones, hear the word of the LORD.

Thus saith the Lord GOD unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall know that I am the LORD.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

Then said he unto me, Prophesy unto the wind, prophesy son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Isa. 52: 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth?

Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye when the LORD shall bring again Zion.

Comfort ye, comfort ye my people, saith your God. Isa. 40: 1.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: Matt. 10: 5.

But go rather to the lost sheep of the house of Israel.

And as ye go, PREACH, saying, The kingdom of heaven is at hand:

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses:

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence.

And when ye come into a house, salute it.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

After these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come. Luke 10: 1.

Therefore said he unto them, The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves.

Carry neither purse nor scrip, nor shoes, and salute no man by the way.

And into whatsoever house ye enter, first say, Peace be to this house.

And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

Matt. 28: 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

Mark 16: 15 And he said unto them, Go ye into all the world, and PREACH THE GOSPEL to every creature.

He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.

And these signs shall follow them that believe, In my name they shall cast out devils, they shall speak with new tongues,

They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Acts 26: 22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none

other things than those which the Prophets and Moses did say should come:

That Christ should suffer, and that he should rise from the dead, and should show light unto the people, and to the Gentiles.

I am debtor both to the Greeks, and to the Barbarians, both to the wise, and to the unwise. Rom. 1: 14.

So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom: 2 Tim. 4: 1.

PREACH THE WORD, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

Be thou not therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God, " 1: 8.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began,

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel:

Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles.

For the which cause I also suffer these things; nevertheless, I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

Matt. 7: 15. Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

Jer. 6: 13. For from the least of them even unto the greatest of them, every one is given to covetousness, and from the prophet even unto the priest, every one dealeth falsely.

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

" 23: 21. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

" 23: 16. Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

They say still unto them that despise me; The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

" 23: 30. Therefore, behold, I am against the prophets, saith the LORD, that steal my word every one from his neighbor.

Behold, I am against the prophets, saith the LORD, that use their tongues and say; He saith.

Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

II. — TO PREACH THE WORD FAITHFULLY.

TO the Law and to the Testimony: if they speak not according to this word, it is be because there is no light in them. Isa. 8: 20.

And afterwards he read all the words of the Law, the blessings and cursings, according to all that is written in the book of the Law. Josh. 8: 34.

There was not a word of all that Moses commanded, which Joshua read not before all the Congregation of Israel, with the women and the little ones, and the strangers that were conversant among them.

And he said unto me, Son of man, stand upon thy feet, and I will speak to thee. Eze. 2: 1.

And the spirit entered into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me:

And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

For they are impudent children and stiff hearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God.

And they, whether they will hear or whether they will forbear, (for they are a rebellious house), yet shall know that there hath been a Prophet among them.

And thou son of man, be not afraid of them, neither be afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

And thou shalt speak my words unto them, whether they

will hear or whether they will forbear, for they are most rebellious.

Isa. 58: 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins.

Ezek. 3: 16. And it came to pass at the end of seven days, that the word of the LORD came unto me, saying;

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me.

When I say unto the wicked; Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul.

" 33: 1. Again the word of the LORD came unto me, saying,

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for a watchman;

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people,

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning, shall deliver his soul.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken

away in his iniquity: but his blood will I require at the watchman's hand.

Then said I, Ah Lord GOD, behold, I cannot speak, for I am a child. Jer. 1. 6.

But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak.

Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

Then the LORD put forth his hand, and touched my mouth, and the LORD said unto me, Behold, I have put my words in thy mouth.

Thus saith the LORD; Stand in the Court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them: diminish not a word. " 26: 2.

But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. Deut. 18: 20.

And Balaam answered and said unto the servants of Balak. If Balak should give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Num. 22: 18.

Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them: but yet the word which I shall say unto thee, that shalt thou do.

Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the Commandments of the LORD your God, which I command you. Deut. 4: 2.

And the Angel of the LORD said unto Elijah, Go down 2 Kgs. 1: 15.

with him, be not afraid of him. And he arose, and went down with him unto the king.

And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baalzebub the god of Ekron, (is it not because there is no God in Israel, to inquire of his word ?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

So he died, according to the word of the LORD which Elijah had spoken.

Jer. 1: 17. Thou therefore gird up thy loins, and arise and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

For behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land; against the kings of Judah, against the princes thereof, against the Priests thereof, and against the people of the land.

And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

Jonah 3: 1. And the word of the LORD came unto Jonah the second time, saying;

Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

So Jonah arose and went unto Nineveh, according to the word of the LORD: now Nineveh was an exceeding great city of three day's journey.

And Jonah began to enter into the city a day's journey, and he cried, and said; Yet forty days, and Nineveh shall be overthrown.

Acts 4: 19. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard.

John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost, and with fire: Luke 3: 16.

Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

And many other things in his exhortation preached he unto the people.

And from Miletus he sent to Ephesus, and called the Elders of the Church. Acts 20: 17.

And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. " 2: 38.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Tit. 2: 15.

Them that sin rebuke before all, that others also may fear. 1 Tim. 5: 20.

O Timothy, keep that which is committed to thy trust, " 6: 20.

avoiding profane and vain babblings, and oppositions of science, falsely so called:

Which some professing, have erred concerning the faith. Grace be with thee, Amen.

Isa. 61 : 1. The Spirit of the Lord GOD is upon me, because the LORD hath anointed me, to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound:

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn:

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

Isa. 62: 1. For Zion's sake, will I not hold by peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

And the Gentiles shall see thy righteousness, and all Kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Ps. 40: 9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

I have not hid thy righteousness within my heart; I have not concealed thy loving kindness, and thy truth, from the great congregation.

Acts 20: 22. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city, saying that bonds and affiictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men.

For I have not shunned to declare unto you all the counsel of God.

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place: 2 Cor. 2: 14.

For we are unto God, a sweet savour of Christ, in them that are saved, and in them that perish.

To the one we are the savour of death unto death; and to the other, the savour of life unto life: and who is sufficient for these things?

Therefore, seeing we have this ministry, as we have received mercy we faint not: " 4: 1.

But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience, in the sight of God.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues, that are written in this book. Rev. 22: 18.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Jesus.

III.—TO PREACH CHRIST.

Jno. 1: 15. JOHN bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

" 1: 19. And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?

And he confessed, and denied not: but confessed, I am not the Christ.

And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou that Prophet? And he answered, No.

Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

He said, I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the Prophet Isaiah.

And they which were sent were of the Pharisees.

And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elijah, neither that Prophet?

John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not;

He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

" 1: 29. The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

Again the next day after, John stood, and two of his disciples: " 1: 35.

And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

And the two disciples heard him speak, and they followed Jesus.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. " 3: 26.

John answered, and said, A man can receive nothing, except it be given him from heaven.

Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

He that hath the bride, is the bridgroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

He must increase, but I must decrease.

He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven is above all.

Then Peter, filled with the Holy Ghost, saith unto them, Ye rulers of the people, and Elders of Israel, Acts 4: 8.

If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole;

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts 5:27. And when they had brought them, they set them before the Council, and the High Priest asked them,

Saying, Did not we straitly command you, that you should not teach in this Name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other Apostles answered, and said, We ought to obey God rather than men.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him.

" 5:41. And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for his Name.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

2 Cor. 4:5. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed:

Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

So then death worketh in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.

And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. 1 Cor. 2: 1.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God: Col. 1: 25.

Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints;

To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory:

Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. 6: 14.

IV—TO BE ENSAMPLES TO THE FLOCK.

AND I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day: Remember me, O my God, concerning this also, and spare me, according to the greatness of thy mercy. Neh. 13: 22.

Isa. 52: 11. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

For ye shall not go out with haste, nor go by flight: for the LORD will go before you: and the God of Israel will be your rere-ward.

1 Tim. 5: 21 I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure.

" 3: 2 A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

Not given to wine, no striker, not given to filthy lucre, but patient, not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the Church of God?)

Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

2 Cor. 6: 4. But in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

By the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left,

By honor and dishonor, by evil report and good report; as deceivers and yet true;

As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 1 Tim. 1: 18.

Holding faith, and a good conscience, which some having put away, concerning faith, have made shipwreck.

Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands. 2 Tim. 1: 6.

These things command and teach. 1 Tim. 4: 11.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.

Take heed unto thyself, and unto the doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee; Tit. 1: 5.

If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

For a Bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision;

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

2 Tim. 2: 14. Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

But shun profane and vain babblings; for they will increase unto more ungodliness.

And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

Who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some.

" 2: 23. But foolish and unlearned questions avoid, knowing that they do gender strifes.

And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient,

In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

" 2: 1. Thou therefore, my son, be strong in the grace that is in Christ Jesus.

And the things that thou hast heard of me among many

witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Thou therefore endure hardness, as a good soldier of Jesus Christ.

No man that warreth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

The husbandman that laboreth, must be first partaker of the fruits.

Consider what I say; and the Lord give thee understanding in all things.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. 1 Tim. 4: 6.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. " 6: 12.

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,

That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.

V.—TO CARE FOR THE FLOCK.

AND the word of the LORD came unto me, saying; Ezek. 34: 1.
Son of man, prophesy against the shepherd's of Israel, prophesy and say unto them, Thus saith the Lord GOD unto the shepherds; Wo be to the shepherds of Israel that do

feed themselves: should not the shepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

And they were scattered because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

My sheep wandered through all the mountains, and upon every high hill: yea my flock was scattered upon all the face of the earth, and none did search or seek after them.

Therefore, ye shepherds, hear the word of the LORD.

As I live, saith he Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

Therefore, O ye shepherds, hear the word of the LORD.

Thus saith the Lord GOD, Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

Jer. 10: 21. For the Pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

" 23: 1. Wo be unto the pastors that destroy and scatter the sheep of my pasture, saith the LORD.

Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock and driven them away, and have not visited them; behold I will visit upon you the evil of your doings, saith the LORD.

And I will gather the remnant of my flock, out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

And I will set up shepherds over them which shall feed them: and they shall fear no more nor be dismayed, neither shall they be lacking, saith the LORD.

Behold my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. Matt. 12: 18.

He shall not strive, nor cry, neither shall any man hear his voice in the streets.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

I am the good shepherd: the good shepherd giveth his life for the sheep. Jno. 10: 11.

But he that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

The hireling fleeth, because he is a hireling, and careth not for the sheep.

I am the good shepherd, and know my sheep, and am known of mine.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Acts 20: 29.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. " 20: 28.

1 Thess. 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ.

But we were gentle among you, even as a nurse cherisheth her children:

So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but our own souls, because ye were dear unto us.

For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.

Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.

1 Pet 5:1. The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind:

Neither as being lords over God's heritage: but being ensamples to the flock.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

VI.—TO INTERCEDE FOR THE PEOPLE.

1 Kgs. 8:22. AND Solomon stood before the Altar of the LORD, in the presence of all the Congregation of Israel, and spread forth his hands toward heaven:

And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest

covenant and mercy with thy servants, that walk before thee with all their heart:

Who hast kept with thy servant David my father that thou promisedst him: thou speakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore now, LORD God of Israel keep with thy servant David my father, that thou promisedst him, saying; There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee: how much less this house that I have builded?

Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

That thine eyes may be open toward this house, night and day, even toward the place of which thou hast said, My Name shall be there: that thou mayest hearken unto the prayer which thy servant shall make towards this place.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place, and when thou hearest forgive.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence: Isa. 62: 6.

And give him no rest till he establish, and till he make Jerusalem a praise in the earth.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say; Spare thy people Joel 2: 17

O LORD, and give not thine heritage to reproach, that the heathen should rule over them. Wherefore should they say among the people, Where is their God?

Ezra 9: 5. And at the evening sacrifice, I arose up from my heaviness, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

And said, O my God, I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

Since the days of our fathers, have we been in a great trespass unto this day; and for our iniquities have we, our kings and our priests, been delivered into the hands of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage:

For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

Neh. 1: 4. And it came to pass when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments:

Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which

we have sinned against thee: both I, and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

But if ye turn unto me, and keep my commandments, and do them: though there were of you cast out unto the uttermost part of the heaven, yet will I gather them thence, and will bring them unto the place which I have chosen, to set my Name there.

Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary that is desolate, for the Lord's sake. Dan. 9: 17.

O my God, incline thine ear and hear: open thine eyes, and behold our desolations, and the city, which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.

O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own sake, O my God: for thy city and thy people are called by thy Name.

DUTIES OF DEACONS.

I.—TO ATTEND TO THE TEMPORALITIES OF THE CHURCH.

Acts 2: 44. AND all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need.

" 4: 34. Neither was there any among them that lacked; for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold,

And laid them down at the Apostles' feet; and distribution was made unto every man according as he had need.

" 6: 1. And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of

honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

Whom they set before the Apostles: and when they had prayed, they laid their hands on them.

And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

II. — TO BE FAITHFUL MEN.

MOREOVER, it is required in stewards, that a man be found faithful. 1 Cor. 4: 2.

He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. Luke 16: 10

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? " 12: 42.

And let these also first be proved; and let them use the office of a Deacon, being found blameless. 1 Tim. 3: 10.

For they that have used the office of a Deacon well, pur- " 3: 13.

chase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Acts 6: 8. And Stephen full of faith and power, did great wonders and miracles among the people.

" 6: 10. And they were not able to resist the wisdom and the spirit by which he spake.

" 6: 15. And all that sat in the Council, looking steadfastly on him, saw his face as it had been the face of an Angel.

" 7: 55. But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

" 8: 5. Then Philip went down to the city of Samaria, and preached Christ unto them.

III.—TO BE MEN OF HONEST REPORT AND TRUE PIETY.

1 Tim. 3: 8. LIKEWISE must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre.

Acts 6: 2. Then the twelve called the multitude of the disciples unto

them, and said, It is not reason that we should leave the word of God, and serve tables.

Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Holding the mystery of the faith in a pure conscience. 1 Tim. 3 : 9.

Holding faith and a good conscience, which some having " 1 : 19.
put away, concerning faith, have made shipwreck.

Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

I commend unto you Phebe our sister, which is a servant Rom. 16 : 1.
of the Church which is at Cenchrea:

That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.

IV.—TO HAVE EXEMPLARY FAMILIES.

EVEN so must their wives be grave; not slanderers, sober, 1 Tim. 3 : 11.
faithful in all things.

Let the Deacons be the husbands of one wife, ruling their children, and their own houses well.

For if a man know not how to rule his own house, how " 3 : 5.
shall he take care of the Church of God.

DUTIES OF HUSBANDS AND WIVES.

I.—THE SACREDNESS OF THEIR RELATION.

Gen. 2: 18. AND the LORD God said, It is not good that the man should be alone: I will make him a help meet for him.

" 2: 21. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Mark 10: 2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered, and said unto him, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept.

But from the beginning of the creation, God made them male and female.

For this cause shall a man leave his father and mother, and cleave to his wife,

And they twain shall be one flesh: so then they are no more twain, but one flesh.

What therefore God hath joined together, let not man put asunder.

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 1 Cor. 7: 10.

But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.

But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace.

For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

But as God hath distributed to every man, as the Lord hath called every one, so let him walk, and so ordain I in all Churches.

II.—THE GREAT BLESSING OF A GOOD COMPANION.

1 Sam. 1 : 8. THEN said Elkanah her husband to her, Hannah, why weepest thou ? and why is thy heart grieved ? Am not I better than ten sons ?

Gen. 24 : 67. And Isaac brought her into his mother Sarah's tent, and took Rebecca, and she became his wife, and he loved her: and Isaac was comforted after his mother's death.

Matt. 27 : 19 When he was set down on the Judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

Job 2 : 9. Then said his wife unto him, Dost thou still retain thine integrity ? Curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh; what ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips.

1 Kgs. 11 : 4. For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.

Prov. 12 : 4. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

" 31 : 10. Who can find a virtuous woman ? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good, and not evil, all the days of her life.

She seeketh wool and flax, and worketh willingly with her hands.

She is like the merchants' ships; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good; her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the Elders of the land.

She maketh fine linen, and selleth it, and delivereth girdles unto the merchant.

Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

III.—THE HUSBAND TO CHERISH A TENDER LOVE.

Eph. 5: 25. HUSBANDS, love your wives, even as Christ also loved the Church, and gave himself for it:

That he might sanctify and cleanse it with the washing of water, by the word:

That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives, as their own bodies: he that loveth his wife loveth himself.

1 Pet. 3: 7. Likewise ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Col. 3: 19. Husbands, love your wives, and be not bitter against them.

Eph. 5: 33. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

IV.—THE WIFE TO SHOW AN AFFECTIONATE RESPECT.

1 Pet. 3: 1. LIKEWISE, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives:

While they behold your chaste conversation coupled with fear:

Whose adorning, let it not be that outward adorning, of

plaiting the hair, or of wearing of gold, or of putting on of apparel.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

Even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; 1 Tim. 2: 9.

But (which becometh women professing godliness) with good works.

Let the woman learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. 5: 22.

For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body.

Therefore as the Church is subject unto Christ, so let the wives be to their husbands in every thing.

V.—THE MARRIAGE RELATION ENDS WITH THIS LIFE.

BUT this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none: 1 Cor. 7: 29.

And they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not,

And they that use this world, as not abusing it: for the fashion of this world passeth away.

Luke 20: 34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

DUTIES OF EMPLOYERS AND EMPLOYES.

I.—TO KEEP THEIR CONTRACTS.

AND Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have borne? Gen. 31 : 43.

Now therefore come thou, let us make a covenant, I and thou: and let it be for a witness between me and thee.

And Jacob took a stone, and set it up for a pillar.

And Jacob said unto his brethren, Gather stones: and they took stones, and made a heap, and they did eat there upon the heap.

And Laban called it Jegar-Sahadutha: but Jacob called it Galeed.

And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed,

And Mizpah: for he said, The LORD watch between me and thee when we are absent one from another.

And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast between me and thee. " 31 : 51.

This heap be witness, and this pillar be witness, that I do not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar unto me, for harm.

The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

Matt. 20: 1. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard.

And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the market place,

And he said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

And again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard: and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last, unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

And when they had received it, they murmured against the good man of the house,

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and the heat of the day.

But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take that thine is, and go thy way, I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. Luke 20: 9.

And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty.

And again he sent the third, and they wounded him also, and cast him out.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

II.—EMPLOYERS TO BE JUST AND REASONABLE.

MASTERS give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Col. 4: 1.

For the laborer is worthy of his hire. Luke 10: 7.

And Jacob was wroth, and chode with Laban: and Jacob Gen. 31: 36.

answered and said to Laban, What is my trespass? What is my sin, that thou hast so hotly pursued after me?

Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both.

This twenty years have I been with thee: thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

That which was torn of beasts, I brought not unto thee: I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

Thus I was; in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes.

Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

Except the God of my father, the God of Abraham, and the fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen my affliction, and the labor of my hands, and rebuked thee yesternight.

Ex. 1: 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

Now there arose up a new King over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we.

Come on, let us deal wisely with them, lest they multiply, and it come to pass that when there falleth out any war, they join also our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them task-masters, to afflict them with their burdens: And they built for Pharaoh treasure-cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied

and grew: and they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigor.

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigor.

Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Jas. 5: 4.

Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter:

Ye have condemned and killed the just, and he doth not resist you.

And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts. Mal. 3: 5.

Render therefore to all men their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Rom. 13: 7.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

III.—EMPLOYES TO BE HONEST AND FAITHFUL.

MOREOVER, it is required in stewards, that a man be found faithful. 1 Cor. 4: 2.

Luke 16: 1. And he said also unto his disciples, There was a certain rich man which had a Steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer Steward.

Then the Steward said within himself, What shall I do, for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill and write fourscore.

Tit. 2: 9. Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again:

Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

Luke 16: 10 He that is faithful in that which is least, is faithful also in much. And he that is unjust in the least, is unjust also in much.

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Eph. 6: 5. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

Not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart:

With good will doing service, as to the Lord, and not to men:

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Servants, obey in all things your masters according to the flesh: not with eye service as men pleasers, but in singleness of heart, fearing God: Col. 3: 22.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. 1 Pet. 2: 18.

For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God, and his doctrine be not blasphemed. 1 Tim. 6: 1.

And they that have believing masters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

DUTIES OF NEIGHBORS.

I. — TO LOVE EACH OTHER AS THEMSELVES.

Matt. 22 : 35 THEN one of them, which was a lawyer, asked him a question, tempting him, and saying,

Master, which is the great commandment in the Law ?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the Law and the Prophets.

Rom. 13 : 9. For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbor; therefore love is the fulfillng of the Law.

And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. Mark 12: 33

Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the LORD. Lev. 19: 18.

II.—TO SHOW EACH OTHER KINDNESS.

BUT he willing to justify himself, said unto Jesus, And who is my neighbor? Luke 10: 29

And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain Priest that way; and when he saw him he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an Inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Luke 14: 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind;

And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Prov. 14: 20. The poor is hated even of his own neighbor: but the rich hath many friends.

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.

Lev. 25: 35. And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, yea though he be a stranger, or a sojourner; that he may live with thee.

Take thou no usury of him, or increase: but fear thy God, that thy brother may live with thee.

Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

Isa. 41: 6. They helped every one his neighbor, and every one said to his brother, Be of good courage.

So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails that it should not be moved.

Rom. 15: 2. Let every one of us please his neighbor for his good to edification.

For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee, fell on me.

III. — TO DEAL JUSTLY WITH ONE ANOTHER.

IF a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. Ex. 22: 7.

If the thief be not found, then the master of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbor's goods.

For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his: the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbor.

If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it;

Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbor's goods: and the owner of it shall accept thereof, and he shall not make it good.

And if it be stolen from him, he shall make restitution unto the owner thereof.

If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

And if a man borrow aught of his neighbor, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

But if the owner thereof be with it, he shall not make it good: if it be a hired thing, it came for his hire.

Thou shalt not remove thy neighbor's land-mark, which they of old time have set in thine inheritance, which thou Deut. 19: 14.

shalt inherit, in the land which the LORD thy God giveth thee to possess it.

Deut. 27: 17 Cursed be he who removeth his neighbor's land-mark: and all the people shall say. Amen.

Lev. 25: 14. And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another.

" 19: 13. Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired, shall not abide with thee all night, until the morning.

Prov. 3: 29. Devise not evil against thy neighbor, seeing he dwelleth securely by thee.

Deut. 5: 19. Neither shalt thou steal.

" 5: 21. Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man servant, or his maid servant, his ox, or his ass, or any thing that is thy neighbor's.

Hab. 2: 15. Wo unto him that giveth his neighbor drink: that puttest thy bottle to him, and makest him drunken also; that thou mayest look on their nakedness.

IV.—TO SPEAK TRUTHFULLY OF, AND TO ONE ANOTHER.

Deut. 5: 20. NEITHER shalt thou bear false witness against thy neighbor.

Prov. 25: 18. A man that beareth false witness against his neighbor, is a maul, and a sword, and a sharp arrow.

" 24: 28. Be not a witness against thy neighbor without cause; and deceive not with thy lips.

Say not, I will do so to him as he hath done to me; I will render to the man according to his work.

" 29: 5. A man that flattereth his neighbor, spreadeth a net for his feet.

Whoso privily slandereth his neighbor, him will I cut off: him that hath a high look, and a proud heart, will not I suffer. Ps. 101: 5.

As a mad man, who casteth fire-brands, arrows, and death: So is the man that deceiveth his neighbor, and saith, Am not I in sport? Prov. 26: 18.

Debate thy cause with thy neighbor himself; and discover not a secret to another. " 25: 9.

Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Eph. 4: 25.

These are the things that ye shall do; Speak ye every man the truth with his neighbor; execute the judgment of truth in your gates. Zech. 8: 16.

And let none of you imagine evil in your hearts against his neighbor, and love no false oath: for all these are things that I hate, saith the LORD.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts. Ps. 28: 3.

DUTIES OF CITIZENS.

I.—TO CHOOSE ABLE AND GOOD MEN FOR RULERS.

Ex. 18: 21. MOREOVER thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all seasons; and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge; so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father-in-law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

And I spake unto you at that time, saying, I am not able to bear you myself alone: Deut. 1: 9.

The LORD your God hath multipled you, and behold, you are this day as the stars of heaven for multitude.

(The LORD God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you.)

How can I myself alone bear your cumbrance, and your burden and your strife?

Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me, and said, The thing which thou hast spoken, is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. Jud. 8: 22.

And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone, and thy flesh. 2 Sam. 5: 1.

Also in time past when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

So all the Elders of Israel came to Hebron, and King David made a league with them in Hebron before the LORD: and they anointed David King over Israel.

II.—TO RESPECT AND SUBMIT TO THOSE IN AUTHORITY.

Rom. 13 : 1. LET every soul be subject unto the higher powers; For there is no power but of God. The powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

For he is the minister of God to thee for good; but if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

1 Pet. 2 : 13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, as supreme,

Or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

Tit. 3 : 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

Acts 23 : 1. And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

And the high Priest Ananias commanded them that stood by him, to smite him on the mouth.

Then saith Paul unto him, God shall smite thee, thou

whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?

And they that stood by, said, Revilest thou God's high Priest?

Then said Paul, I wist not, brethren, that he was the high Priest; for it is written, Thou shalt not speak evil of the ruler of thy people.

Absalom said moreover, Oh that I were made Judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice. 2 Sam. 15: 4.

And it was so, that when any man came nigh to him, to do him obeisance, he put forth his hand, and took him, and kissed him.

And on this manner did Absalom to all Israel, that came to the King for judgment: so Absalom stole the hearts of the people of Israel.

But Absalom sent spies throughout all the tribes of Israel, saying, as soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. " 15: 10.

And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.

And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices: and the conspiracy was strong, for the people increased continually with Absalom.

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. " 18: 14

And ten young men that bare Joab's armor, compassed about and smote Absalom, and slew him.

And Joab blew the trumpet, and the people returned from pursuing after Israel: and Joab held back the people.

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

III.—TO OBEY THE LAWS.

Deut. 17: 9. AND thou shalt come unto the Priests and Levites, and unto the Judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.

And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

According to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, or to the left.

And the man that will do presumptuously, and will not hearken unto the Priest, that standeth to minister there before the LORD thy God, or unto the Judge, even that man shall die, and thou shalt put away the evil from Israel.

And all the people shall hear, and fear, and do no more presumptuously.

Josh. 1: 16. And they answered Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

Rom. 13: 6. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Luke 20: 21

Is it lawful for us to give tribute to Cesar, or no?

But he perceived their craftiness, and said unto them, Why tempt ye me?

Shew me a penny: whose image and superscription hath it? They answered, and said, Cesar's.

And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? Matt. 17: 24

He saith, Yes. And when he was come into the house, Jesus prevented him saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee.

DUTIES OF RULERS.

I.—TO RULE IN THE FEAR OF GOD.

Ps. 29: 1. GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

Give unto the LORD the glory due unto his Name; worship the LORD in the beauty of holiness.

1 Kgs. 3:6. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O LORD my God, thou hast made thy servant King instead of David my father; and I am but a little child; I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart, to judge

thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the LORD, that Solomon had asked this thing.

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezakiah the son of Ahaz king of Judah, began to reign. 2 Kgs. 18: 1.

Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem.

His mother's name also was Abi, the daughter of Zachariah.

And he did that which was right in the sight of the LORD, according to all that David his father did.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan.

He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him.

For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

And the LORD was with him, and he prospered whithersoever he went.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known the interpretation. Dan. 5: 17.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor.

And for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would, he slew, and whom he would, he kept alive, and whom he would he set up, and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this:

But hast lifted up thyself against the Lord of heaven, and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are thy ways, hast thou not glorified.

Ps. 2: 10. Be wise now therefore, O ye Kings: be instructed ye Judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little: Blessed are all they that put their trust in him.

II. — TO RULE RIGHTEOUSLY.

2 Sam. 23: 1. NOW these be the last words of David: David the son of Jesse said, and the man who was raised up on high, the Anointed of the God of Jacob, and the sweet Psalmist of Israel, said,

The spirit of the LORD spake by me, and his word was in my tongue.

The God of Israel said, the Rock of Israel spake to me:

he that ruleth over men must be just, ruling in the fear of God:

And he shall be as the light of the morning, when the sun riseth, even a morning without clouds: as the tender grass springing out of the earth by clear shining after rain.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. Deut. 1: 15.

And I charged your Judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Ye shall not respect persons in judgment, but you shall hear the small as well as the great: you shall not be afraid of the face of man, for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed: Isa. 10: 1.

To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.

Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Deut. 16: 19.

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a King over you. 1 Sam. 12: 1.

And now behold, the King walketh before you: and I am old, and gray headed; and behold, my sons are with you: and I have walked before you from my childhood unto this day.

Behold, here I am: witness against me before the LORD, and before his Anointed: Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

And he said unto them, The LORD is witness against you, and his Anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.

Lev. 19: 15. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness thou shalt judge thy neighbor.

Prov. 29: 14. The King that faithfully judgeth the poor, his throne shall be established for ever.

Dan. 4: 27. Wherefore, O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.

III.—TO SEEK THE GOOD OF THE PEOPLE.

Prov. 29: 4. THE king by judgment stablisheth the land: but he that receiveth gifts overthroweth it.

Isa. 52: 5. Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, saith the LORD, and my Name continually every day is blasphemed.

Matt. 23: 4. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers.

Wo to thee, O land, when thy king is a child, and thy princes eat in the morning. Eccl. 10: 16.

Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness.

Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. 2 Sam. 24: 12

So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

And David said unto Gad, I am in a great strait; let us fall now into the hand of the LORD (for his mercies are great,) and let me not fall into the hand of man.

So the LORD sent a pestilence upon Israel, from the morning, even to the time appointed; and there died of the people from Dan to Beersheba, seventy thousand men.

And when the Angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the Angel that destroyed the people, It is enough; stay now thine hand. And the Angel of the LORD was by the threshing place of Araunah the Jebusite.

And David spake unto the LORD when he saw the Angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house.

Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. 2 Chr. 34: 1.

And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places and the groves, and the carved images, and the molten images.

And they brake down the altars of Baalim in his presence, and the images that were on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made dust of them, and strewed it upon the graves of them, that had sacrificed unto them.

Prov. 29: 2. When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn.

IV. — TO BE EXAMPLES TO THE PEOPLE.

" 31: 4. IT is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes, strong drink;

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Josh. 1: 7. Only be thou strong, and very courageous, that thou mayest observe to do according to all the Law, which Moses my servant commanded thee; turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest.

This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.

Isa. 37: 14. And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

And Hezekiah prayed unto the LORD, saying,

O LORD of hosts, God of Israel, that dwellest between the

Cherubim, thou art the God, even thou alone, of all the kingdoms of the earth, thou hast made heaven and earth.

Incline thine ear, O LORD, and hear, open thine eyes, O LORD, and see, and hear all the words of Sennacherib, which hath sent to reproach the living God.

Of a truth, LORD, the Kings of Assyria have laid waste all the nations and their countries,

And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know, that thou art the LORD, even thou only.

Now in the first year of Cyrus King of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying; Ezra 1: 1.

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judah.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel (He is the God) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow; bestow it out of the king's treasure house. " 7: 20.

And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

Unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt, without prescribing how much.

Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?

1 Kgs. 10: 4. And when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the LORD: there was no more spirit in her.

And she said to the king, It was a true report that I heard in mine own land, of thy acts and of thy wisdom.

Howbeit, I believed not the words, until I came and mine eyes had seen it; and behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard.

Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

DUTIES OF NATIONS.

I.—TO REMEMBER GOD IN PAST MERCIES.

NOW therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land, which the LORD God of your fathers giveth you. Deut. 4: 1.

Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. " 4: 6.

For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things, that we call upon him for?

And what nation is there so great, that hath statutes and judgments so righteous, as all this Law which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons:

Specially, the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

Deut. 4: 32. For ask now of the days that are past, which were before thee, since the day that God created man upon earth, and ask from the one side of heaven unto the other, Whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know, that the LORD he is God; there is none else besides him.

" 8: 11. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes which I command thee this day:

Lest when thou hast eaten and are full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

Then thine heart be lifted up, and thou forget the LORD thy god, which brought thee forth out of the land of Egypt, from the house of bondage;

Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Who fed thee in the wilderness with Manna, which thy

fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth.

But thou shalt remember the LORD thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day.

And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them; I testify against you this day, that ye shall surely perish.

As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

II.—TO ACKNOWLEDGE GOD IN PROSPERITY.

SPEAK not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations, the LORD doth drive them out from before thee. Deut. 9: 4.

Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations, the LORD thy God doth drive them out from before thee, that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac and Jacob.

Understand therefore, that the LORD thy God giveth thee not this good land to possess it, for thy righteousness; for thou art a stiff-necked people.

And David the king came and sat before the LORD, and 1 Chr. 17: 16

said, Who am I, O LORD God, and what is my house, that thou hast brought me hitherto?

And yet this was a small thing in thine eyes, O God: for thou hast also spoken of thy servant's house, for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

What can David speak more to thee for the honor of thy servant? for thou knowest thy servant.

1 Chr. 16: 7. Then on that day, David delivered first this Psalm to thank the LORD, into the hand of Asaph and his brethren:

Give thanks unto the LORD, call upon his name, make known his deeds among the people.

Sing unto him, sing psalms unto him, talk you of all his wondrous works.

Glory ye in his holy Name, let the heart of them rejoice that seek the LORD.

" 16: 24. Declare his glory among the heathen: his marvellous works among all nations.

" 16: 34. O give thanks unto the LORD, for he is good: for his mercy endureth for ever.

And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy Name, and glory in thy praise.

Blessed be the LORD God of Israel for ever and ever: and all the people said, Amen, and praised the LORD.

Ps. 67: 3. Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad, and sing for joy; for thou shalt judge the nations righteously; and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

" 33: 12. Blessed is the nation, whose God is the LORD; and the people, whom he hath chosen for his own inheritance.

III.—TO HUMBLE THEMSELVES UNDER JUDGMENTS.

COME near ye nations to hear, and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. Isa. 34: 1.

For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them; he hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree.

Therefore hear ye nations, and know, O Congregation, what is among them. Jer. 6: 18.

Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand: Joel 2: 1.

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. " 2: 12.

And rend your heart and not your garments; and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth if he will return and repent, and leave a blessing behind him, even a meat offering and a drink offering unto the LORD your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

Gather the people; sanctify the congregation; assemble the elders; gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say: Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen should rule over them. Wherefore should they say among the people, Where is their God?

Jonah 3: 5. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them.

For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him and covered him with sackcloth, and sat in ashes.

And he caused it to be proclaimed and published through Nineveh, by the decree of the King and his nobles, saying: Let neither man nor beast, herd nor flock taste anything; let them not feed, nor drink water.

But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

Deut. 10: 12. And now Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways,

and to love him, and to serve the LORD thy God, with all thy heart, and with all thy soul,

To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

Wherefore, behold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city: Matt. 23: 34.

That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the the blood of Zechariah, son of Barachiah, whom ye slew between the temple and the altar.

Verily I say unto you, all these things shall come upon this generation.

O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not?

Behold your house is left unto you desolate.

For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

IV.—TO DEAL JUSTLY WITH OTHER NATIONS.

RIGHTEOUSNESS exalteth a nation, but sin is a reproach to any people. Prov. 14: 34.

And it came to pass when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the 1 Kgs. 5: 7.

LORD this day, which hath given unto David a wise son over this great people.

And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats, unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household.

So Hiram gave Solomon cedar trees, and fir trees, according to all his desire.

And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.

And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon, and they made a league together.

Isa. 2 : 2. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say: Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Ps. 72 : 7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river, unto the ends of the earth.

His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Ps. 72: 17.

Blessed be the LORD God, the God of Israel, who only doth wondrous things.

And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

DUTIES OF THE YOUNG.

I.—TO HONOR THE AGED.

Lev. 19: 32. THOU shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the LORD.

Job 29: 7. When I went out to the gate, through the city, when I prepared my seat in the street,

The young men saw me, and hid themselves: and the aged arose, and stood up.

The princes refrained talking, and laid their hand on their mouth.

The nobles held their peace, and their tongue cleaved to the roof of their mouth.

" 30: 1. But now they that are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Kgs. 2: 23. And he went up from thence unto Bethel; and as he was going by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up thou bald head, Go up thou bald head.

And he turned back, and looked on them, and cursed them

in the name of the LORD: and there came forth two she bears out of the wood, and tare forty and two children of them.

Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet. 5: 5.

Children's children are the crown of old men: and the glory of children are their fathers. Prov. 17: 6.

II.—TO SOW THE SEEDS OF FUTURE HAPPINESS.

BOAST not thyself of to-morrow; for thou knowest not what a day may bring forth. Prov. 27: 1.

Cast thy bread upon the waters: for thou shalt find it after many days. Eccl. 11: 1.

Give a portion to seven and also to eight; for thou knowest not what evil shall be upon the earth.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. " 11: 6.

Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.

Young men likewise exhort to be sober minded. Tit. 2: 6.

In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity;

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 6: 19.

2 Tim. 3: 14. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

1 Jno. 2: 12. I write unto you, little children, because your sins are forgiven you for his Name's sake.

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.

III.—TO BECOME CHILDREN OF GOD.

Matt. 19: 16 AND behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

The young man saith unto him, All these things have I kept from my youth up; what lack I yet?

Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

But when the young man heard that saying, he went away sorrowful; for he had great possessions.

Wherewithall shall a young man cleanse his way? By taking heed thereto according to thy word. Ps. 119: 9.

Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. 1 Jno. 3: 7.

Flee also youthful lusts; but follow righteousness, faith charity, peace with them that call on the Lord out of a pure heart. 2 Tim. 2: 22.

I love them that love me, and those that seek me early shall find me. Prov. 8: 17.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: Eccl. 12: 1.

While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that look out of the windows be darkened:

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

And when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish,

and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

PART III.

CONCERNING THE SABBATH.

I. — TO KEEP IT HOLY.

AND on the seventh day God ended his work, which he had made: And he rested on the seventh day from all his work, which he had made. Gen. 2 : 2.

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.

Remember the Sabbath day, to keep it holy. Ex. 20 : 8.

And the LORD spake unto Moses, saying, " 31 : 12.

Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations, that ye may know that I am the LORD, that doth sanctify you.

Ye shall keep the Sabbath therefore; for it is holy unto you: Every one that defileth it, shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done, but in the seventh is the Sabbath of rest, holy to the LORD; whosoever doeth any work in the Sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

Isa. 58: 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the LORD, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the LORD, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

Deut. 5: 12. Keep the Sabbath day to sanctify it, as the LORD thy God hath commanded thee.

II. — TO ABSTAIN FROM SECULAR PURSUITS.

Deut. 5: 13. Six days thou shalt labor, and do all thy work.

But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man servant and thy maid servant may rest as well as thou.

Ex. 35: 3. Ye shall kindle no fire throughout your habitations upon the Sabbath day.

Num. 15: 32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the Congregation.

And they put him in ward, because it was not declared what should be done to him.

And the LORD said unto Moses, The man shall be surely put to death: all the Congregation shall stone him with stones without the camp.

And all the Congregation brought him without the camp, and stoned him with stones, and he died as the LORD commanded Moses.

And it came to pass that on the sixth day they gathered twice as much bread, two Omers for one man; and all the rulers of the Congregation came and told Moses. Ex. 16: 22.

And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy Sabbath unto the LORD; bake that which ye will bake, to-day, and seethe that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning.

And Moses said, Eat that to-day, for to-day is a Sabbath unto the LORD; to-day ye shall not find it in the field.

Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none.

In those days saw I in Judah, some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. Neh. 13: 15.

There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

Then I contended with the Nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath.

And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I

at the gates, that there should no burden be brought in on the Sabbath day.

So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath.

Eze. 20: 13. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said I would pour out my fury upon them in the wilderness, to consume them:

But I wrought for my name's sake, that I should not be polluted before the heathen, in whose sight I brought them out.

Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands.

Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols.

III. — TO DEVOTE IT TO RELIGIOUS PURPOSES.

" 46: 1. THUS saith the Lord God, The gate of the inner court, that looketh toward the East, shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened.

And the Prince shall enter by the way of the porch of that

gate without, and shall stand by the post of the gate, and the Priests shall prepare his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate; then he shall go forth, but the gate shall not be shut until the evening.

Likewise the people of the land shall worship at the door of this gate before the LORD, in the Sabbaths, and in the new moons.

And the burnt offering that the Prince shall offer unto the LORD in the Sabbath day, shall be six lambs without blemish, and a ram without blemish.

And he was teaching in one of the Synagogues on the Sabbath. Luke 13: 10

And when the Jews were gone out of the Synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Acts 13: 42.

And the next Sabbath day came almost the whole city together to hear the word of God. " 13: 44.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. Mark 16: 9.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. Jno. 20: 19.

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when he said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.

Ac. 13: 14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

" 16: 13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

" 20: 6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

" 17: 1. Now when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

Opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you, is Christ.

IV.—DEEDS OF MERCY REQUIRED.

AND behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. Luke 13: 11

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmity.

And he laid his hands on her, and immediately she was made straight, and glorified God.

And the ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day.

The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the Sabbath day?

And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

And he entered again into the Synagogue, and there was a man there which had a withered hand: Mark 3: 1.

And they watched him, whether he would heal him on the Sabbath day, that they might accuse him.

And he saith unto the man which had the withered hand, Stand forth.

And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? but they held their peace.

And when he had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thy hand. And he stretched it out; and his hand was restored whole as the other.

Jno. 7: 22. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers) and ye on the Sabbath day circumcise a man.

If a man on the Sabbath day receive circumcision, that the Law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?

Judge not according to the appearance, but judge righteous Judgment.

V. — ACTS OF NECESSITY ALLOWED.

Matt. 12: 1. AT that time, Jesus went on the Sabbath day through the corn, and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him;

How he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?

Or have ye not read in the law, how that on the Sabbath days the Priests in the Temple profane the Sabbath, and are blameless?

But I say unto you, that in this place is one greater than the Temple.

But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

For the Son of man is Lord even of the Sabbath day.

" 12: 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out.

" 12: 12. Wherefore it is lawful to do well on the Sabbath days.

CONCERNING PUBLIC WORSHIP.

I.—HOUSES OF WORSHIP TO BE BUILT.

THEN David said, This is the house of the LORD God, and this is the Altar of the burnt offering for Israel. 1 Ch. 22: 1.

And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings, and brass in abundance without weight;

Also cedar trees in abundance; for the Zidonians, and they of Tyre, brought much cedar wood to David.

And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD, must be exceeding magnifical, of fame and of glory throughout all countries; I will therefore now make preparation for it. So David prepared abundantly before his death.

And Solomon determined to build a house for the Name of the LORD, and a house for his kingdom. 2 Ch. 2: 1.

And Solomon told out threescore and ten thousand men to bear burdens, and four score thousand to hew in the

mountain, and three thousand and six hundred to oversee them.

And Solomon sent to Huram the King of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, even so deal with me.

Behold, I build a house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

And the house which I build, is great; and great is our God above all gods.

But who is able to build him a house, seeing the heaven, and heaven of heavens cannot contain him? who am I then that I should build him a house? save only to burn sacrifice before him?

1 Kgs. 6: 11. And the word of the LORD came to Solomon, saying,

Concerning this House which thou art in building, if thou wilt walk in my Statutes, and execute my Judgments, and keep all my Commandments to walk in them: then will I perform my word with thee, which I spake unto David thy father.

And I will dwell among the children of Israel, and will not forsake my people Israel.

So Solomon built the house, and finished it.

" 7: 51. So was ended all the work that king Solomon made for the house of the LORD; and Solomon brought in the things which David his father had dedicated, even the silver, and the gold, and the vessels did he put among the treasures of the house of the LORD.

Ps. 132: 1. LORD remember David, and all his afflictions:

How he sware unto the LORD, and vowed unto the mighty God of Jacob.

Surely I will not come into the tabernacle of my house, nor go up into my bed.

I will not give sleep to mine eyes, or slumber to mine eyelids,

Until I find out a place for the LORD; a habitation for the mighty God of Jacob.

Then he answered and spake unto me, saying: This is the word of the LORD unto Zerubbabel, saying: Not by might, nor by power, but by my Spirit, saith the LORD of hosts. Zech. 4: 6.

Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings, crying: Grace, grace unto it.

Moreover the word of the LORD came unto me, saying:

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it, and thou shalt know that the LORD of hosts hath sent me unto you.

II.—HOUSES OF WORSHIP TO BE DEVOTED TO SACRED PURPOSES.

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness. 2 Chr. 6: 1.

But I have built a house of habitation for thee, and a place for thy dwelling for ever.

And the King turned his face and blessed the whole Congregation of Israel, (and all the Congregation of Israel stood.)

And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,

Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my Name might be there, neither chose I any man to be a ruler over my people Israel:

But I have chosen Jerusalem, that my Name might be there, and have chosen David to be over my people Israel.

1 Kgs. 8: 22. And Solomon stood before the Altar of the LORD, in the presence of all the Congregation of Israel, and spread forth his hands toward heaven:

And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with all their heart:

Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Therefore, now LORD God of Israel, keep with thy servant David my father, that thou promisedst him, saying: There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me:

And now, O God of Israel, let thy word (I pray thee) be verified, which thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee: how much less this house that I have builded?

Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day:

That thine eyes may be open toward this house, night and day, even toward the place of which thou hast said, My Name shall be there: that thou mayest hearken unto the prayer which thy servant shall make towards this place.

And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place: and hear thou in heaven thy dwelling place, and when thou hearest, forgive.

2 Chr. 6: 40. Now, my God, let (I beseech thee) thine eyes be open, and

let thy ears be attent unto the prayer that is made in this place.

Now therefore arise, O LORD God, into thy resting place, thou, and the Ark of thy strength: Let thy Priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering, and the sacrifices, and the glory of the LORD filled the house. 2 Chr. 7: 1.

And the Priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good, for his mercy endureth for ever.

Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Ps. 48: 1.

Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the North, the city of the great King.

God is known in her palaces for a refuge.

Walk about Zion, and go round about her; tell the towers thereof. " 48: 12.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Thy testimonies are very sure; holiness becometh thine house, O LORD, for ever. " 93: 5

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. Matt. 21: 12

And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

III. — HOUSES OF WORSHIP TO BE FREQUENTED BY THE PEOPLE.

Deut. 12 : 10. BUT when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety:

Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes and the heave offering of your hand, and all your choice vows, which ye vow unto the LORD.

And ye shall rejoice before the LORD your God, ye and your sons and your daughters, and your men servants, and your maid servants, and the Levite that is within your gates, forasmuch as he hath no part nor inheritance with you.

" 16: 16. Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of Weeks, and in the feast of Tabernacles; and they shall not appear before the LORD empty.

Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Micah 4: 1. But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it.

And many nations shall come, and say: Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid; for the mouth of the LORD of hosts hath spoken it.

One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD, all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. Ps. 27: 4.

My soul longeth, yea, even fainteth for the courts of the LORD; my heart and my flesh crieth out for the living God. " 84: 2.

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my king and my God.

Blessed are they that dwell in thy house; they will be still praising thee.

For a day in thy courts is better than a thousand: I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness. " 84: 10.

I will worship towards thy holy temple, and praise thy name, for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name. " 138: 2.

O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land, where no water is: " 63: 1.

To see thy power and thy glory, so as I have seen thee in the Sanctuary.

Because thy loving kindness is better than life; my lips shall praise thee.

Thus will I bless thee while I live; I will lift up my hands in thy Name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips.

Ps. 122: 1. I was glad when they said unto me, Let us go into the house of the LORD.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city, that is compact together:

Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

" 95: 1. O Come, let us sing unto the LORD; let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving; and make a joyful noise unto him with psalms.

Heb. 10: 24 And let us consider one another to provoke unto love, and to good works:

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.

Ps. 137: 5. If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

IV.—SPIRIT AND MANNER OF PUBLIC WORSHIP.

Eccl. 5: 1. KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil.

Isa. 1: 11. To what purpose is the multitude of your sacrifices unto me, saith the LORD? I am full of the burnt offerings of

rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before me, who hath required this at your hand, to tread my courts?

Bring no more vain oblations; incense is an abomination unto me: the new moons, and Sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting.

Your new moons, and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood.

Ye hypocrites, well did Isaiah prophesy of you, saying, Matt. 15: 7.

This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me.

But in vain they do worship me, teaching for doctrines, the commandments of men.

Wherefore if ye be dead with Christ from the rudiments Col. 2: 20.
of the world, why as though living in the world, are ye subject to ordinances,

(Touch not, taste not, handle not:

Which all are to perish with the using) after the commandments and doctrines of men?

Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body, not in any honor to the satisfying of the flesh.

For thou desirest not sacrifice: else would I give it; thou Ps. 51: 16.
delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar.

Jno. 4: 19. The woman saith unto him, Sir, I perceive that thou art a Prophet.

Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

Ye worship ye know not what; we know what we worship: for salvation is of the Jews.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him.

God is a Spirit, and they that worship him, must worship him in spirit, and in truth.

CONCERNING VOWS.

I.—VOWS TO BE ASSUMED ONLY ON IMPORTANT OCCASIONS.

AND the LORD spake unto Moses, saying,
Speak unto the children of Israel, and say unto them, Num. 6: 1.
When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:
He shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

So Hannah rose up after they had eaten in Shiloh, and 1 Sam. 1: 9.
after they had drunk; (now Eli the Priest sat upon a seat by a post of the Temple of the LORD,)
And she was in bitterness of soul, and prayed unto the LORD, and wept sore.
And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.
Ye stand this day all of you before the LORD your God: Deut. 29: 10.

your captains of your tribes, your Elders, and your officers, with all the men of Israel,

Your little ones, your wives, and the stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

That thou shouldest enter into covenant with the LORD thy God, and into his oath which the LORD thy God maketh with thee this day:

That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Josh. 24: 25. So Joshua made a covenant with the people that day, and set them a Statute, and an Ordinance in Shechem.

And Joshua wrote these words in the book of the Law of God, and took a great stone, and set it up there, under an oak, that was by the Sanctuary of the LORD.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us; it shall be therefore a witness unto you, lest ye deny your God.

So Joshua let the people depart, every man unto his inheritance.

Deut. 26: 16 This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments:

And to make thee high above all nations which he hath made, in praise and in name, and in honor; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken.

II.—VOWS TO BE SACREDLY KEPT.

AND Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter. Jud. 11: 34.

And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do unto me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond: he shall not break his word, he shall do according to all that proceedeth out of his mouth. Num. 30: 2.

When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it; for the LORD thy God will surely require it of thee: and it would be sin in thee. Deut. 23: 21

But if thou shalt forbear to vow, it shall be no sin in thee.

That which is gone out of thy lips, thou shalt keep and perform; even a free will offering according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself; but shalt perform unto the LORD thine oaths. Matt. 5: 33.

When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Eccl 5: 4.

Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

Ps. 76: 11. Vow, and pay unto the LORD your God.

Heb. 10: 23. Let us hold fast the profession of our faith without wavering.

" 10: 26. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

" 10: 35. Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience, that after ye have done the will of God ye might receive the promise.

For yet a little while, and he that shall come will come, and will not tarry.

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

Ps. 65: 1. Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed.

CONCERNING PROFANITY.

I.—ITS GREAT WICKEDNESS.

AND the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman, and a man of Israel strove together in the camp. Lev. 24: 10.

And the Israelitish woman's son blasphemed the name of the LORD, and cursed, and they brought him unto Moses; and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.

And they put him in ward, that the mind of the LORD might be showed them.

And the LORD spake unto Moses, saying,

Bring forth him that hath cursed, without the camp, and let all that heard, lay their hands upon his head, and let all the Congregation stone him.

And thou shalt speak unto the children of Israel, saying, Whoso curseth his God, shall bear his sin.

And he that blasphemeth the Name of the LORD, he shall surely be put to death, and all the Congregation shall certainly

stone him; as well the stranger as he that is born in the land, when he blasphemeth the Name of the LORD, shall be put to death.

Matt: 26: 69. Now Peter sat without in the palace; and a damsel came unto him saying, Thou also was with Jesus of Galilee.

But he denied before them all, saying, I know not what thou sayest.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

Job 1: 5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

" 2: 9. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh; what? shall we receive good at the hands of God, and shall we not receive evil? In all this did not Job sin with his lips.

Matt. 23: 16. Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

II.—ITS STRICT PROHIBITION.

THOU shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain. Ex. 20: 7.

And ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God: for I am the LORD. Lev. 19: 12.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the LORD thine oaths. Matt. 5: 33.

But I say unto you, Swear not at all, neither by heaven, for it is God's throne.

Nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

But let your communication be Yea, yea: Nay, nay: for whatsoever is more than these, cometh of evil.

But above all things, my brethren, swear not, neither by Jas. 5: 12.

heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation.

Matt. 5: 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

That ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Rom. 12: 14 Bless them which persecute you; bless and curse not.

III.—ITS PREVALENCE AND EVIL CONSEQUENCES.

Jer. 23: 9. MINE heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

For both prophet and priest are profane, yea in my house have I found their wickedness, saith the LORD.

Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on and fall therein; for I will bring evil upon them, even the year of their visitation, saith the LORD.

Hosea 4: 1. Hear the word of the LORD, ye children of Israel; for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

Moreover the word of the LORD came unto me, saying, Ezek. 36: 16
Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings:
Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.
And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them.
And when they entered unto the heathen whither they went, they profaned my holy Name, when they said to them, These are the people of the LORD, and are gone forth out of his land.
But I had pity for mine holy Name, which the house of Israel had profaned among the heathen, whither they went.
Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not this for your sakes, O house of Israel, but for mine holy Name's sake, which ye have profaned among the heathen, whither ye went.
And I will sanctify my great Name which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know, that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.

CONCERNING SPEECH.

I.—AN IMPORTANT FACULTY.

Jas. 3: 2. FOR in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things; behold, how great a matter a little fire kindleth.

And the tongue is a fire, a world of iniquity; so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and all things in the sea, is tamed, and hath been tamed of mankind.

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing: my brethren, this ought not so to be.

Your words have been stout against me, saith the LORD: yet ye say, What have we spoken so much against thee? Mal. 3 : 13.

Ye have said, It is vain to serve God: and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea they that tempt God, are even delivered.

Then they that feared the LORD, spake often one to another; and the LORD hearkened and heard it, and a book of remembrance was written before him, for them that feared the LORD, and that thought upon his name.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Matt. 12 : 32

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. " 12 : 36.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. Luke 12 : 8.

But he that denieth me before men, shall be denied before the Angels of God.

II. — AN INDEX OF THE HEART.

Matt. 15: 10 AND he called the multitude, and said unto them, Hear and understand.

Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter, and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

These are the things which defile a man: But to eat with unwashen hands, defileth not a man.

" 12: 33. Either make the tree good, and his fruit good: Or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.

O generation of vipers, how can ye being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Jas. 1: 26.

III. — TO BE WISELY EMPLOYED.

UNTO me men gave ear, and waited, and kept silence at my counsel. Job 29: 21.

After my words they spake not again, and my speech dropped upon them.

And they waited for me as for the rain, and they opened their mouth wide as for the latter rain.

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. 4: 6.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4: 29.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.

Speak not evil one of another, brethren; he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge. Jas. 4: 11.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. " 1: 19.

For the wrath of man worketh not the righteousness of God.

Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Eph. 4: 25.

Be not deceived: evil communications corrupt good manners. 1 Cor. 15: 33

For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. 2 Thess. 3: 11

2 Pet. 2: 17. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever.

For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

1 Pet. 3: 8. Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous;

Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Let him eschew evil and do good; let him seek peace and ensue it.

" 2: 21. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.

Who did no sin, neither was guile found in his mouth.

Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.

IV. — ITS ABUSE FORBIDDEN.

Lev. 19: 16. THOU shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the LORD.

Ex. 23: 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

Thou shalt not follow a multitude to do evil; neither shalt

thou speak in a cause, to decline after many, to wrest judgment:

A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. Prov. 11: 13.

The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly. " 18: 8.

False witnesses did rise up; they laid to my charge things I knew not. Ps. 35: 11.

They rewarded me evil for good, to the spoiling of my soul.

For it was not an enemy that reproached me, then I could have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him. " 55: 12.

But it was thou, a man mine equal, my guide, and mine acquaintance.

We took sweet counsel together, and walked unto the house of God in company.

For I have heard the slander of many; fear was on every side; while they took counsel against me, they devised to take away my life. Ps. 31: 13.

Surely the serpent will bite without enchantment, and a babbler is no better. Eccl. 10: 11.

The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

Let love be without dissimulation: abhor that which is evil, cleave to that which is good. Rom. 12: 9.

CONCERNING JUSTICE.

I.—ITS EXCELLENCE.

Ps. 19: 7. THE Law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple.

The Statutes of the LORD are right, rejoicing the heart; the Commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever; the Judgments of the LORD are true, and righteous altogether.

Prov. 19: 1. Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Job 6: 25. How forcible are right words? but what doth your arguing reprove?

Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

Job 2: 3. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth; a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

And the King said, Bring me a sword. And they brought a sword before the king. 1 Kgs. 3 : 24.

And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was, unto the king, (for her bowels yearned upon her son) and she said, O my Lord, give her the living child, and in no wise slay it; but the other said, Let it be neither mine nor thine, but divide it.

Then the King answered and said, Give her the living child, and in no wise slay it; she is the mother thereof.

And all Israel heard of the judgment which the king had judged, and they feared the king; for they saw that the wisdom of God was in him, to do judgment.

To do justice and judgment, is more acceptable to the LORD than sacrifice. Prov. 21 : 3.

II.—REQUIRED AND REWARDED.

THUS saith the LORD, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Isa. 56 : 1.

Thus saith the LORD, Execute ye judgment and righteousness, and deliver the spoiler out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. Jer. 22 : 3.

Remove not the old land-mark; and enter not into the fields of the fatherless. Prov. 23 : 10

Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Eph. 4 : 28.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Lev. 19 : 35.

Just balances, just weights, a just Ephah, and a just Hin shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

Ps. 82 : 2. How long will ye judge unjustly, and accept the persons of the wicked?

Defend the poor and fatherless; do justice to the afflicted and needy.

Deliver the poor and needy; rid them out of the hand of the wicked.

Isa. 61 : 8. For I the LORD love judgment, I hate robbery for burnt offering, and I will direct their work in truth, and I will make an everlasting Covenant with them.

Deut. 25 : 13. Thou shalt not have in thy bag divers weights, a great, and a small.

Thou shalt not have in thine house divers measures, a great and a small.

But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the LORD thy God giveth thee.

For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

Ps. 15 : 1. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the LORD, he that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent: he that doeth these things, shall never be moved.

Prov. 10 : 6. Blessings are upon the head of the just; but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot.

And Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither. Gen. 39: 1.

And the LORD was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian.

And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand.

But the LORD was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison. " 39: 21.

And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

The keeper of the prison looked not to anything, that was under his hand, because the LORD was with him; and that which he did, the LORD made it to prosper.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. " 41: 37.

And Pharaoh said unto his servants, Can we find such a one, as this is, a man in whom the spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it

upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck.

And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot, in all the land of Egypt.

Esther 6: 1. On that night could not the King sleep, and he commanded to bring the book of Records of the chronicles; and they were read before the king.

And it was found written, that Mordecai had told of Bigthana, and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

" 6: 10. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the King's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horse-back through the street of the city, and proclaimed before him: Thus shall it be done unto the man whom the king delighteth to honor.

III. — INJUSTICE FORBIDDEN AND PUNISHED.

Jer. 22: 13. WO unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work:

That saith, I will build me a wide house and large chambers, and cutteth him out windows, and it is ceiled with cedar, and painted with vermilion.

Shalt thou reign because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

He judged the cause of the poor and needy, then it was well with him: was not this to know me, saith the LORD?

But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother! or ah sister! they shall not lament for him, saying, Ah Lord! or ah his glory!

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

Wo to them that devise iniquity, and work evil upon their beds: when the morning is light they practise it, because it is in the power of their hand. Micah 2: 1.

And they covet fields and take them by violence: and houses, and take them away; so they oppress a man and his house, even a man and his heritage.

Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time is evil.

Wo to him that buildeth a town with blood, and stablisheth a city by iniquity. Hab. 2: 12.

Thou shalt not steal. Ex. 20: 15.

Divers weights, and divers measures, both of them are alike abomination to the LORD. Pr. 20: 10.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. " 28: 8.

A false witness shall not be unpunished; and he that speaketh lies shall not escape. " 19: 5.

" 11:1 A false balance is abomination to the LORD; but a just weight is his delight.

When pride cometh, then cometh shame; but with the lowly is wisdom.

The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

1 Thess. 4:5 Not in the lust of concupiscence, even as the Gentiles which know not God:

That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such; as we also have forewarned you, and testified:

For God hath not called us unto uncleanness, but unto holiness.

Acts 5:1. But a certain man named Ananias, with Sapphira his wife, sold a possession,

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles' feet.

But Peter said, Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

And Ananias hearing these words, fell down, and gave up the ghost; and great fear came on all them that heard these things.

And the young men arose, wound him up, and carried him out, and buried him.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

And Peter said unto her, How is it that ye have agreed together, to tempt the Spirit of the Lord? behold, the

feet of them which have buried thy husband, are at the door, and shall carry thee out.

Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband.

And great fear came upon all the Church, and upon as many as heard these things.

But Gehazi the servant of Elisha the man of God, said, 2 Kgs 5: 20.
Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but as the LORD liveth, I will run after him, and take somewhat of him.

So Gehazi followed after Naaman; and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

And he said, All is well: my master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men, of the sons of the Prophets. Give them, I pray thee, a talent of silver, and two changes of garments.

And Naaman said, Be content, take two talents; and he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him.

And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

But he went in, and stood before his master; and Elisha said unto him, Whence camest thou, Gehazi? And he said, Thy servant went no whither.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

2 Sam. 12 : 1. And the LORD sent Nathan unto David: and he came unto him, and said unto him, There were two men in the city; the one rich, and the other poor.

The rich man had exceeding many flocks and herds.

But the poor man had nothing save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him.

And David's anger was greatly kindled against the man, and he said to Nathan, As the LORD liveth, the man that hath done this thing, shall surely die.

And he shall restore the Lamb four-fold, because he did this thing, and because he had no pity.

And Nathan said to David, Thou art the man: Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul,

And I gave thee thy Master's house, and thy Master's wives into thy bosom, and gave thee the House of Israel and of Judah, and if that had been too little, I would moreover have given unto thee such and such things.

Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

Now therefore the sword shall never depart from thine house, because thou hast despised me, and hast taken the wife of Uriah the Hittite, to be thy wife.

For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

CONCERNING LIBERALITY.

I.—EXAMPLES.

AND all the Congregation of the children of Israel departed from the presence of Moses. Ex. 35: 20.

Aud they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering to the work of the Tabernacle of the Congregation, and for all his service, and for the holy garments.

And they came both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.

The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. " 35: 29.

He gave of gold by weight, for things of gold, for all instruments of all manner of service: silver also for all instruments of silver, by weight, for all instruments of every kind of service. 1 Chr. 28: 14

Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick and also for the lamps thereof, according to the use of every candlestick.

And by weight he gave gold for the tables of shew-bread, for every table, and likewise silver for the tables of silver.

Also pure gold for the flesh-hooks, and the bowls, and the cups; and for the golden basons he gave gold by weight, for every bason; and likewise silver by weight for every bason of silver.

And for the Altar of incense, refined gold by weight; and gold for the pattern of the chariot of the Cherubim, that spread out their wings, and covered the Ark of the Covenant of the LORD.

1 Chr. 29: 3. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal.

The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD ?

Then the chief of the fathers and Princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the Kings work, offered willingly,

And gave for the service of the house of God, of gold five thousand talents, and ten thousand drams: and of silver, ten thousand talents; and of brass, eighteen thousand talents: and one hundred talents of iron.

And they with whom precious stones were found, gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

Then the people rejoiced, for that they offered willingly,

because with perfect heart they offered willingly to the LORD; and David the King also rejoiced with great joy.

Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar of. Neh. 12: 43.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. Mark 12: 41

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

For all they did cast in of their abundance; but she of her want, did cast in all that she had, even all of her living.

And the multitude of them that believed, were of one heart, and of one soul; neither said any of them, that aught of the things which he possessed, was his own; but they had all things common. Ac. 4: 32.

And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

And laid them down at the Apostles' feet; and distribution was made unto every man according as he had need.

And Joses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the country of Cyprus,

Having land, sold it, and brought the money, and laid it at the Apostles' feet.

II. — LIBERALITY ENJOINED.

Ex. 35: 4. AND Moses spake unto all the Congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

Take ye from amongst you an offering unto the LORD: Whosoever is of a willing heart, let him bring it, an offering of the LORD, gold, and silver, and brass.

Ezra 1: 2. Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judah.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel (He is the God) which is in Jerusalem.

And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the Priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the LORD which is in Jerusalem.

Eccl. 11: 1. Cast thy bread upon the waters: for thou shalt find it after many days.

Give a portion to seven and also to eight; for thou knowest not what evil shall be upon the earth.

Luke 12: 33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

For where your treasure is, there will your heart be also.

Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. 1 Jno. 3: 16.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?

My little children, let us not love in word, neither in tongue, but in deed and in truth.

Let your conversation be without covetousness: and be content with such things as ye have. For he hath said, I will never leave thee, nor forsake thee. Heb. 13: 5.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 1 Tim. 6: 17.

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Distributing to the necessity of saints; given to hospitality. Rom. 12: 13.

III. — LIBERALITY REWARDED.

BUT the liberal deviseth liberal things, and by liberal things shall he stand. Isa. 32: 8.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11: 24.

The liberal soul shall be made fat; and he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

But to do good, and to communicate forget not, for with such sacrifices God is well pleased. Heb 13: 16

Job 29: 11. When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me:

Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish, came upon me; and I caused the widows heart to sing for joy.

2 Cor. 9: 1. For as touching the ministering to the saints, it is superfluous for me to write to you.

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that as I said, ye may be ready.

Lest haply if they of Macedonia come with me, and find you unprepared, we, (that we say not you,) should be ashamed in this same confident boasting.

Therefore I thought it necessary to exhort the brethren, that they would go before to you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousness.

But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

And God is able to make all grace abound towards you, that ye, always having all sufficiency in all things, may abound to every good work.

(As it is written: He hath dispersed abroad: He hath given to the poor: his righteousness remaineth for ever.

Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness),

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

While by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men:

And by their prayer for you, which long after you for the exceeding grace of God in you.

Thanks be unto God for his unspeakable gift.

I have shewed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive. Ac. 20: 35.

Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured to you again. Luke 6: 38.

IV. — DIRECTIONS.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Matt. 6: 1.

Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the Synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know, what thy right doeth:

That thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly.

Luke 3: 10. And the people asked him, saying, What shall we do then?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise.

1 Cor. 16: 1. Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye.

Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

2 Cor. 8: 1. Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia,

How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to their power, I bear record, yea, and beyond their power they were willing of themselves:

Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us, by the will of God.

Insomuch that we desired Titus, that as he had begun, so he would also finish in you, the same grace also.

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

Now therefore perform the doing of it; that as there was a

readiness to will, so there may be a performance also out of that which ye have.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

For I mean not that other men be eased, and you burdened:

But by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want, that there may be equality;

As it is written, He that had gathered much, had nothing over, and he that had gathered little, had no lack.

CONCERNING TEMPERANCE.

1. — EXAMPLES.

Jer. 35: 5. AND I set before the sons of the house of the Rechabites, pots full of wine, and cups, and I said unto them, Drink ye wine.

But they said, We will drink no wine: for Jonadab the son of Rechab our father, commanded us, saying: Ye shall drink no wine, neither ye, nor your sons, for ever.

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers.

Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters.

Dan. 1: 8. But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs, that he might not defile himself.

Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat, and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the King.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink.

Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the King's meat: and as thou seest, deal with thy servants.

So he consented to them in this matter, and proved them ten days.

And at the end of ten days, their countenances appeared fairer, and fatter in flesh, than all the children, which did eat the portion of the king's meat.

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

But the Angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son. Luke 1: 13.

And thou shalt have joy and gladness, and many shall rejoice at his birth:

For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God.

And Noah began to be a husbandman, and he planted a vineyard. Gen. 9: 20.

And he drank of the wine, and was drunken.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine; Isa. 28: 7.

they are out of the way through strong drink, they err in vision, they stumble in judgment.

For all tables are full of vomit and filthiness, so that there is no place clean.

Dan. 5: 1. Belshazzar the King made a great feast to a thousand of his lords, and drank wine before the thousand.

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, which his father Nubuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives, and his concubines might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God, which was at Jerusalem; and the king and his princes, his wives, and his concubines drank in them.

They drank wine, and praised the gods of gold and silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace; and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

2 Pet. 2: 12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you:

Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: a heart they have exercised with covetous practices: cursed children:

Which have forsaken the right way, and are gone astray,

following the way of Balaam the son of Beor, who loved the wages of unrighteousness,

But was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet.

II. — INCULCATIONS TO, AND BLESSINGS OF TEMPERANCE.

AND the LORD spake unto Aaron, saying, Lev. 10: 8.

Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die: It shall be a statute for ever, throughout your generations:

And that ye may put difference between holy and unholy, and between unclean and clean:

And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

For a Bishop must be blameless, as the steward of God: Titus 1: 7.
not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers.

It is not for kings, O Lemuel, it is not for kings to drink Prov. 31: 4.
wine, nor for princes, strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

" 23: 19. Hear thou, my son, and be wise, and guide thine heart in the way.

Be not amongst wine-bibbers; amongst riotous eaters of flesh.

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

Gal. 5: 22. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

1 Cor. 9: 25. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.

Luke 21: 34 And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

For as a snare shall it come on all them that dwell on the face of the whole earth.

1 Pet. 5: 8. Be sober, be vigilant; because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour.

Eph. 5: 18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

1 Thess. 5: 6. Therefore let us not sleep, as do others; but let us watch and be sober.

For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

But let us who are of the day, be sober, putting on the breast plate of faith and love, and for a helmet, the hope of salvation.

Rom. 13: 11 And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

Let us walk honestly as in the day; not in rioting and

drunkenness, not in chambering and wantonness, not in strife and envying:

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

And besides this, giving all diligence, add to your faith, 2 Pet. 1: 5.
virtue; and to virtue, knowledge;

And to knowledge, TEMPERANCE; and to temperance, patience; and to patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

But the end of all things is at hand: be ye therefore sober 1 Pet. 4: 7.
and watch unto prayer.

III. — WOES OF, AND DISSUASIVES FROM INTEMPERANCE.

WO unto them that draw iniquity with cords of vanity, Isa. 5: 18.
and sin, as it were, with a cart rope:

That say, let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.

Wo unto them that call evil good, and good evil; that put " 5: 20.
darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

Isa. 5: 22. Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.

" 5: 11. Wo unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them.

And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the LORD, neither consider the operation of his hands.

" 28: 1. Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.

Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

The crown of pride, the drunkards of Ephraim shall be trodden under feet.

And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it, seeth it, while it is yet in his hand, he eateth it up.

Hab. 2: 15. Wo unto him that giveth his neighbor drink; that puttest thy bottle to him, and makest him drunken.

Prov. 20: 1. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

1 Cor. 6: 9. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor DRUNKARDS, nor revilers, nor extortioners, shall inherit the kingdom of God.

Prov. 23: 29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine, they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick: when shall I awake? I will seek it yet again.

CONCERNING CHASTITY.

I. — ENJOINED.

1 Pet. 4: 3. FOR the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.

Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil of you:

Who shall give account to him that is ready to judge the quick and the dead.

Col. 3: 5. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

For which things' sake, the wrath of God cometh on the children of disobedience.

Eph. 5: 1. Be ye therefore followers of God, as dear children.

And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor:

But fornication and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints:

Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of Christ, and of God.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Be not ye therefore partakers with them.

Neither shalt thou commit adultery. Deut. 5: 18.

For this is the will of God, even your sanctification, that ye should abstain from fornication: 1 Thess. 4: 3.

That every one of you should know how to possess his vessel in sanctification and honor.

Hear me now therefore, O ye children; and depart not from the words of my mouth. Prov. 5: 7.

Remove thy way far from her, and come not nigh the door of her house:

Lest thou give thine honor unto others, and thy years unto the cruel;

Lest strangers be filled with thy wealth, and thy labors be in the house of a stranger,

And thou mourn at the last, when thy flesh and thy body are consumed,

And say, How have I hated instruction, and my heart despised reproof?

For the Commandment is a lamp, and the Law is light: and reproofs of instruction are the way of life. " 6: 23.

II. — VIOLATIONS.

NOW the works of the flesh are manifest, which are these, Gal. 5: 19.
Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Prov. 6: 30. Men do not despise a thief, if he steal to satisfy his soul, when he is hungry:

But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

But whoso committeth adultery with a woman, lacketh understanding: he that doeth it, destroyeth his own soul.

A wound and dishonor shall he get, and his reproach shall not be wiped away.

" 7: 6. For at the window of my house I looked through my casement,

And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

Passing through the street near her corner, and he went the way to her house,

In the twilight in the evening, in the black and dark night.

And behold, there met him a woman, with the attire of a harlot, and subtle of heart.

(She is loud and stubborn, her feet abide not in her house:

Now is she without, now in the streets, and lieth in wait at every corner.)

So she caught him, and kissed him, and with an impudent face, said unto him,

I have peace offerings with me: this day have I paid my vows.

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning, let us solace ourselves with loves.

For the good-man is not at home, he is gone a long journey:

He hath taken a bag of money with him, and will come home at the day appointed.

With much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks,

Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

III.—CONSEQUENCES OF THE VIOLATION.

CAN a man take fire in his bosom, and his clothes not be burnt? Prov. 6: 27.

Can one go upon hot coals, and his feet not be burnt?

A foolish woman is clamorous; she is simple, and knoweth nothing. " 9: 13.

For she sitteth at the door of her house on a seat, in the high places of the city,

To call passengers who go right on their ways:

Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him;

Stolen waters are sweet, and bread eaten in secret is pleasant.

But he knoweth not that the dead are there; and that her guests are in the depths of hell.

For the lips of a strange woman drop as a honey-comb, and her mouth is smoother than oil. " 5: 3.

But her end is bitter as wormwood, sharp as a two-edged sword.

Her feet go down to death; her steps take hold on hell.

Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

Prov. 2: 18. For her house inclineth unto death, and her paths unto the dead:

None that go unto her return again, neither take they hold of the paths of life.

" 7: 24. Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea many strong men have been slain by her.

Her house is the way to hell, going down to the chambers of death.

Jude : 7. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

CONCERNING IDOLATRY.

I. — INTERDICTIONS.

THOU shalt have no other gods before me. Ex. 20 : 3.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them: For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me:

And shewing mercy unto thousands of them that love me, and keep my Commandments.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set any image of stone in your land, to bow down unto it: For I am the LORD your God. Lev. 26 : 1.

There shall no strange god be in thee: neither shalt thou worship any strange god. Ps. 81 : 9.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou, nor thy fathers: Deut. 13 : 6.

Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth:

Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

Deut. 13: 12. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known:

Then shalt thou inquire and make search, and ask diligently: and behold, if it be truth, and the thing certain, that such abomination is wrought among you:

Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

II. — PENALTIES.

" 8: 19. AND it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them; I testify against you this day, that ye shall surely perish.

As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

" 27: 15. Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen.

Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Rom. 1: 21.

Professing themselves to be wise, they became fools:

And changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things:

Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

They made a calf in Horeb, and worshipped the molten image. Ps. 106: 19.

Thus they changed their glory into the similitude of an ox that eateth grass.

They forgat God their Saviour, which had done great things in Egypt:

Wondrous works in the land of Ham: and terrible things by the Red Sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

And the children of Israel did evil in the sight of the LORD, and served Baalim: Jud. 2: 11.

And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

And they forsook the LORD, and served Baal and Ashtaroth.

And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round

about, so that they could no longer stand before their enemies.

Ps. 78: 58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

When God heard this, he was wroth, and greatly abhorred Israel:

So that he forsook the tabernacle of Shiloh, the tent which he placed among men,

And delivered his strength into captivity, and his glory into the enemy's hand.

He gave his people over also unto the sword: and was wroth with his inheritance.

The fire consumed their young men: and their maidens were not given to marriage.

Their priests fell by the sword: and their widows made no lamentation.

Rev. 21: 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and IDOLATERS, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

III. — DISSUASIVES.

2 Kgs. 17: 10 AND they set them up images and groves in every high hill, and under every green tree.

And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them, and wrought wicked things to provoke the LORD to anger.

For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

Yet the LORD testified against Israel, and against Judah, by all the Prophets, and by all the Seers, saying, Turn ye from your evil ways, and keep my commandments and my

statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the Prophets.

And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines. 1 Sam. 7: 3.

Then the children of Israel did put away Baalim, and Ashtaroth, and served the LORD only.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. 3: 5.

Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1 Cor. 10: 7.

Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Wherefore, let him that thinketh he standeth, take heed lest he fall.

There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Wherefore my dearly beloved, flee from idolatry.

And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker. Ac. 14: 12.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

Which when the Apostles, Barnabas and Paul, heard of,

they rent their clothes, and ran in among the people, crying out,

And saying, Sirs, Why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein.

Who in times past, suffered all nations to walk in their own ways.

Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

CONCERNING RICHES.

I.—NOT TO INORDINATELY DESIRE THEM.

AND Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Gen. 13: 10.

Then Lot chose him all the plain of Jordan: and Lot journeyed east; and they separated themselves the one from the other.

Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom.

But the men of Sodom were wicked, and sinners before the LORD exceedingly.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this is also vanity. Eccl. 5: 10.

When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?

The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

Prov. 23: 4. Labor not to be rich; cease from thine own wisdom.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away as an eagle toward heaven.

Mark 8: 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Jno. 6: 27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.

Ps. 62: 10. Trust not in oppression, become not vain in robbery; if riches increase, set not your heart upon them.

1 Tim. 6: 7. For we brought nothing into this world, and it is certain we can carry nothing out.

And having food and raiment, let us be therewith content.

But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Prov. 30: 8. Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

II.—TO GUARD AGAINST THEIR CORRUPTING INFLUENCE.

Jas. 5: 1. GO to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments moth eaten:
Your gold and silver is cankered, and the rust of them shall be witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

And these are they which are sown among thorns: such as hear the word, Mark 4: 18.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. Matt. 19: 23.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

But wo unto you that are rich; for ye have received your consolation. Luke 6: 24.

Wo unto you that are full; for ye shall hunger. Wo unto you that laugh now; for ye shall mourn and weep.

For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6: 10.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. Luke 12: 13.

And he said unto him, Man, who made me a judge, or a divider over you?

And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully.

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich towards God.

Luke 21 : 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

III.—TO ACKNOWLEDGE GOD IN THEM.

Dan. 4 : 28. ALL this came upon the King Nebuchadnezzar.

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The King spake, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?

While the word was in the King's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Deut. 32 : 9. For the LORD'S portion is his people: Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

So the LORD alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock,

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

But Jeshurun waxed fat, and kicked: Thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God, and lightly esteemed the Rock of his salvation.

Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes which I command thee this day: Deut. 8: 11.

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

Then thine heart be lifted up, and thou forget the LORD thy God;

And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth. " 8: 17.

But thou shalt remember the LORD thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: Jas. 4: 13.

Whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away.

For that ye ought to say, if the Lord will, we shall live, and do this, or that.

IV.—TO MAKE PROPER USE OF THEM.

Eccl. 5: 13. THERE is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt.

But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.

1 Tim. 6: 17. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to distribute, willing to communicate;

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Prov. 13: 7. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

2 Cor. 9: 6. But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Deut. 28: 1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his Commandments which I command thee this day; that the LORD thy God will set thee on high above all nations of the earth.

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The LORD shall cause thine enemies that rise up against thee, to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways.

The LORD shall command the blessing upon thee in thy store-house, and in all that thou settest thine hand unto, and he shall bless thee in the land which the LORD thy God giveth thee.

The LORD shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shall keep the commandments of the LORD thy God, and walk in his ways.

For ye know the grace of our Lord Jesus Christ, that 2 Cor. 8: 9.
though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

CONCERNING THE SCRIPTURES.

1.—TO BE RECEIVED AS INSPIRED.

Heb. 1: 1. GOD, who at sundry times, and in divers manners, spake in time past unto the Fathers by the Prophets,

Hath in these last days spoken unto us by his Son.

2 Tim. 3: 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,

That the man of God may be perfect, throughly furnished unto all good works.

Ps. 19: 7. The Law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The Statutes of the LORD are right, rejoicing the heart: the Commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever: the Judgments of the LORD are true, and righteous altogether.

" 119: 89. For ever, O LORD, thy word is settled in heaven.

Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

" 119: 160. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

As he spake by the mouth of the holy Prophets, which have been since the world began. Luke 1: 70.

Now these be the last words of David: David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, 2 Sam. 23: 1.

The spirit of the LORD spake by me, and his word was in my tongue.

Then the LORD put forth his hand, and touched my mouth: and the LORD said unto me, Behold, I have put my words in thy mouth. Jer. 1: 9.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears. Ezek. 3: 10.

And go, get thee to them of the captivity, unto thy people, and speak unto them and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying: Jer. 36: 1.

Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

But I certify you, brethren, that the Gospel which was preached of me is not after man. Gal. 1: 11.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

And this voice which came from heaven we heard, when we were with him in the holy mount. 2 Pet. 1: 18.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2 Cor. 2: 17. For we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Acts 3: 18. But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

Jno. 12: 49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

" 14: 25. These things I have spoken unto you, being yet present with you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

Luke 12: 11. And when they bring you unto the Synagogues, and unto Magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

For the Holy Ghost shall teach you in the same hour, what ye ought to say.

1 Cor. 2: 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

1 Thess 2: 13 For this cause also thank we God without ceasing, because

when ye received the word of God, which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

II. — TO BE TAKEN AS THE RULE OF FAITH AND PRACTICE.

THE Law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. Ps. 19: 7.

The Statutes of the LORD are right, rejoicing the heart: the Commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever: the Judgments of the LORD are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honey comb.

Moreover by them is thy servant warned; and in keeping of them there is great reward.

Great peace have they which love thy law; and nothing shall offend them. " 119: 165

LORD, I have hoped for thy salvation, and done thy commandments.

My soul hath kept thy testimonies; and I love them exceedingly.

I have kept thy precepts and thy testimonies; for all my ways are before thee.

Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever. " 93: 5.

Then shall I not be ashamed, when I have respect unto all thy commandments. " 119: 6.

Isa. 8: 20. To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.

Ps. 1: 1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the Law of the LORD, and in his Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

The ungodly are not so; but are like the chaff, which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the Congregation of the righteous.

For the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

2 Pet. 3: 15. And account that the long-suffering of the Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you.

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

Rom. 15: 4. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scripture might have hope.

Matt. 15: 5. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me,

And honor not his father or his mother, he shall be free.

Thus have ye made the Commandment of God of none effect by your tradition.

Mark 7: 7. Howbeit in vain do they worship me, teaching for doctrines, the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For Moses said, Honor thy father and thy mother, and whoso curseth father or mother, let him die the death.

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free.

And ye suffer him no more to do aught for his father, or his mother:

Making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2: 8.

III. — TO BE DILIGENTLY STUDIED.

O HOW love I thy Law! it is my meditation all the day. Ps. 119: 97.

Thou through thy Commandments hast made me wiser than mine enemies, for they are ever with me.

I have more understanding than all my teachers; for thy Testimonies are my meditation.

Thy testimonies also are my delight, and my counsellors. " 119: 24.

The law of thy mouth is better unto me than thousands of gold and silver. " 119: 72.

The entrance of thy words giveth light; it giveth understanding unto the simple. " 119: 130.

I opened my mouth and panted: for I longed for thy Commandments.

Look thou upon me, and be merciful unto me; as thou usest to do unto those that love thy Name.

Order my steps in thy word; and let not any iniquity have dominion over me.

Deliver me from the oppression of man: so will I keep thy precepts.

Make thy face to shine upon thy servant, and teach me thy Statutes.

Ps. 119: 14. I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

I will delight myself in thy statutes; I will not forget thy word.

Rev. 1: 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

Acts 17: 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Jno. 5: 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

Deut. 11: 18. Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door posts of thine house, and upon thy gates:

That your days may be multipled, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

IV. — TO BE IMPLICITLY OBEYED.

Ps. 119: 1. BLESSED are the undefiled in the way, who walk in the Law of the LORD.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

Thou hast commanded us to keep thy precepts diligently. Ps. 119: 4.
O that my ways were directed to keep thy Statutes !

Teach me, O LORD, the way of thy Statutes: and I shall " 119: 33.
keep it unto the end.

Give me understanding, and I shall keep thy Law: yea, I shall observe it with my whole heart.

Make me to go in the path of thy commandments: for therein do I delight.

And take not the word of truth utterly out of my mouth: " 119: 43.
for I have hoped in thy judgments.

So shall I keep thy Law continually, for ever and ever.

With my whole heart I sought thee: O let me not wander " 119: 10.
from thy Commandments.

Thy Testimonies are wonderful: therefore doth my soul " 119: 129.
keep them.

Rivers of water run down my eyes, because they keep not " 119: 136.
thy Law.

Only be thou strong, and very courageous, that thou Josh. 1: 7.
mayest observe to do according to all the Law, which Moses my servant commanded thee: turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest.

This book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Therefore we ought to give the more earnest heed to the Heb. 2: 1.
things which we have heard, lest at any time we should let them slip.

For I testify unto every man that heareth the words of the Rev. 22: 18.
prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues, that are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of

the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things, saith, Surely, I come quickly. Amen. Even so, Come Lord Jesus.

The grace of our Lord Jesus Christ be with you all. Amen.

THE END.

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